

THE
Juvenile Instructor

VOL. 59

NOVEMBER, 1924

NO. 11





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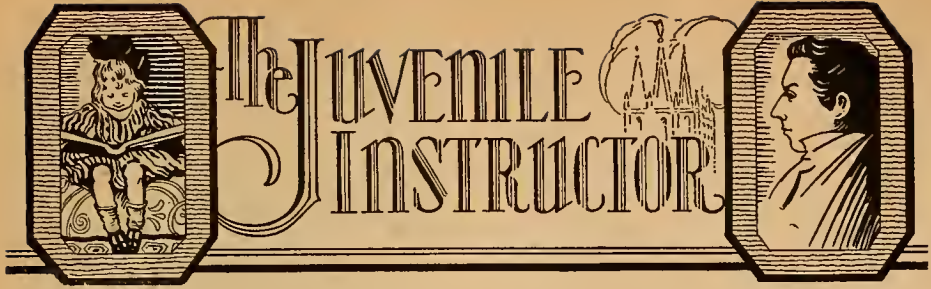


HOUSE IN WHICH FIRST SUNDAY SCHOOL IN THE ROCKY MOUNTAINS WAS HELD



**SOME MEMBERS OF THE FIRST SUNDAY SCHOOL IN THE
ROCKY MOUNTAINS, ORGANIZED DEC. 9, 1849**

(1) Richard Ballantyne, (2) Lydia Phelps Thorpe, (3) Sophronia E. Carter, (4) Margaret O. Best, (5) Angus M. Cannon, (6) *Leonora* Cannon Gardner, (7) Martha Van Cott Price, (8) Samuel H. B. Smith, (9) S. A. Whitney, (10) Joseph S. Horae, (11) George J. Taylor, (12) Robert Frank Turnbow, (13) David H. Cannon, (14) John G. Turnbow, (15) Henry I. Horne, (16) Jacob Peart, (17) Sarah J. Cannon, (18) Olive Peck.



Vol. 59

NOVEMBER, 1924

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The Teacher Remembered

Tributes paid notable Sunday School Workers of the past at the Conference of the Deseret Sunday School Union, Tabernacle, Salt Lake City, Oct. 5, 1924

Richard Ballantyne

By Geo. D. Pyper

The world pays homage to its men of letters, its authors, composers, its poets, philosophers and statesmen; it honors those who with flash of genius lead us into realms of scientific discovery; it erects monuments to its soldiers and military heroes.

It is not one of these, however, to whom I desire to pay tribute tonight, but a humble pioneer of 1848, whose name is neither carved in stone nor written in the world's book of fame; one who silently formed a partnership with God to work in His service for the education, development and ultimate salvation of the souls of men—a consummation grander by far than any merely human achievement.

This man lived but three squares to the southwest of where I now stand, just outside of the Old Fort, in a home composed of one small room used for a kitchen and two covered wagons—one used for storage purposes and the other occupied as a sleeping apartment. In this primitive abode he became deeply impressed with the thought that something should be done for the spiritual welfare of the pioneer children and here it was that he received the inspiration to establish a Sunday School. It was not a new idea, for Robert Raikes, late in the

eighteenth century established, in England, the first Sunday School of which we have any account.

However, the idea was new in the Rocky Mountains. As there was no suitable place in which to hold a Sunday School this pioneer resolved to build a house that might be used as an addition to his home and also be adequate for Sunday School purposes. So, with the usual frontier energy, he brought sandstone from Red Butte Canyon, adobes from the old adobe yard, located near the present handsome D. and R. G. station; logs which he himself cut in Mill Creek Canyon, and built his own house. The room was 18x20 feet. Slabs with holes bored in the four corners into which pegs were driven were used as benches and placed around the four walls. The room finished, this devout man dedicated it to the Lord as a place where the children might assemble and be taught the principles of the Gospel. Into this crude hall, built with a burning desire to do good to his fellows did he invite the children of the neighborhood, and on the 9th day of December, 1849, just 75 years ago this coming December—its Diamond Anniversary—the first Sunday School in the Rocky Mountains was established. Richard Ballantyne was its organizer as well as its first superintendent and teacher. Little did he imagine that the

work he so modestly began would grow into the mighty organization we have today. Nor did he dream that the one little school would in so short a time multiply to 1753 and the 30 pupils increase to a quarter of a million.

Nearly 50 years later, 25 years ago, in talking to the Committee on Sunday School Jubilee History, of which I myself was a member, this good man said that he saw the need of such an institution. "I felt," he said, "that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching and that was the main purpose—to teach them the Gospel—because I felt that it was very precious to me and I thought it would be precious to them."

While discipline, methods of teaching and courses of study have undergone numerous changes, the main objective of Sunday School work so simply told by Brother Ballantyne remains and always will remain the same.

Aside from the organization of the Church and its Priesthood Quorums, never was a nobler work begun under such unique conditions and never was a man more earnest and enthusiastic than this pioneer.

For this leadership, this devotion to the Cause of the Master we remember and honor tonight the name of Richard Ballantyne and pray that he may ever be held in honorable remembrance among the Sunday Schools of the Latter-day Saints.

George Q. Cannon

By Albert E. Bowen

Among the stalwarts of the past, George Q. Cannon stands out conspicuously. In an age of strong men, noted for valorous achievement, he looms a commanding figure. Endowed richly with intellectual power, his Maker gave him also a body capable of responding to the demands of a vigorous, never-tiring mind. Added to all this he had a fervent soul and



GEORGE Q. CANNON

a willing heart, which led him to devote his great powers to the blessing of his kind.

It is said of him that as a mere boy, not yet in his teens, he had read the Bible and pondered its teachings to the extent that already he felt the lack of the powers of the Ancient Church among the religions of his day.

He responded immediately to the preaching of Elder John Taylor and associates. The completeness of his conversion and the sincerity of his belief are attested by the thoroughness with which he consecrated his life, with all his splendid powers, to the growth and security of the Church of his adoption. He believed devoutly that he had found the "good tidings of great joy." He believed, moreover that these "good tidings" should "be to all people." Like the woman of the parable, who having found one of her cherished pieces of silver, called her friends and neighbors to rejoice with her, he

was concerned that all might share with him the joy that was his. This is convincingly shown by his course as a young missionary to the Sandwich Islands. He had gone there in his young manhood, and might easily, without any appearance of being remiss, have returned to his home. But he was touched by the thought that here was a whole nation ignorant of the knowledge of Salvation that he determined to stay and deliver them his message, with the result that during the four years of his ministry there more than 4000 souls were added to the Church.

For fifteen long years, except for an interval of nine months, he remained away from his home in Salt Lake City, defending his Church in the United States, and proselyting abroad, thus splendidly evidencing his conviction that it was the duty of him who had been warned to warn his neighbor.

He took a conspicuous part in the development of this Commonwealth, and for a long time served its people in the Congress of the United States, where by the force of his unusual powers, and the undeviating rectitude of his course, he compelled respect from the unwilling and wrung enduring friendship from the unfriendly.

But it is for something else that we tonight call his name before you in honored remembrance. Amid all the varied and arduous duties of his busy life, he yet found time to plan and act for the welfare of the children of his people. So well conceived and so ably carried out were his views in this behalf that he deserves to be called the Young Peoples' Friend.

His were a pioneer people, living under pioneer conditions. The very business of wringing from the elements a means of subsistence—consumed their waking hours, and exhausted their energies. Libraries were few and meagre; sources of information were not generally accessible. He became deeply solicitous for the wel-

fare of children growing up in these circumstances, and to supply what he felt to be their need, he began, in the year 1866, the publication of the *Juvenile Instructor*, a periodical "designed expressly for the education and elevation of the young."

Through the columns of the *Juvenile Instructor*, George Q. Cannon fostered a love for nobler things which might otherwise have lain dormant, and fed a hunger which without it would have gone unsatisfied. Those whose lives were thus enriched, as well as the numerous thousands whom these in turn have ministered to, all owe a boundless debt of gratitude to the gifted man who, amid multitudinous cares and anxieties, so truly apprehended and so wisely provided for their needs.

He clearly perceived that proselyting people could not afford to ignore its own young. His anxiety for them led him into, and kept him in, the Sunday School work. At first these schools were independent units, each working its own way.

George Q. Cannon's was the fertile mind that conceived the bringing of all these isolated endeavors together under one grand and powerful union. His was the organizing genius which carried this conception into fruition. Under his ministering hand the Deseret Sunday School Union was born. Under his fostering care it grew in strength and scope of purpose, until now, ever pursuing the way which he started it, it numbers a quarter million in its membership, devoted wholly and earnestly to the work of salvation.

When the risen Redeemer had dined with His disciples He turned to Peter and said, "Simon Peter, lovest thou me more than these?"

He saith unto Him, Yea, Lord, thou knowest that I love Thee."

He said unto him "Feed my lambs."

Of President Cannon it may with justice be said that he gave heed to this Divine Command. He fed Christ's lambs.

Little Stories of Married Life

Elizabeth Cannon Porter

THINGS WORSE THAN DEATH

"There are things worse than death," said the Bishop at Tom Arden's funeral. Mrs. Arden, as chief mourner down by the oak casket in which reposed the mortal remains of her husband, wondered dully what they were. She clutched a bottle of spirits of ammonia in her hand and kept inhaling its volatile aroma to keep from fainting. It drowned the odor of lilies and roses from the floral sprays. The poignancy of the music could not hurt her heart which had exhausted all suffering.

So the funeral services, which are an honor to the dead but an ordeal to the living, passed.

In the dreary, lonely months that followed Tillie Arden noted some of the things that are "worse than death."

A woman in a nearby town went to visit a neighbor, leaving a two-year-old and a four-year-old child alone. While she was gone, the house, of frame, in a high wind, burned with the children in it.

Matilda, gathering her own three precious children around her, wondered how a mother could live, after that. She thought of what Cousin Jane had said when Tom had died:

"Tillie, if I had just one of your children I would consider myself rich." Jane was fifty years old and alone.

She heard of a bad accident up the road. The Symons boy, who had been drinking, drove his car into another machine, injuring five people. One girl lost her beauty for life.

Maria Bush had waited on an invalid husband for fifteen years. The man was not only sick, but crabbed, and she performed her endless tasks in a disagreeable atmosphere.

Winnie Jensen had been deserted by her lover. He had left the country over night. Big Joe Jensen, who had

been a sheriff and was never thwarted, found himself impotent to comfort his daughter, the fair girl who had been the idol of his heart since her birth.

Mrs. Arden's brother Henry came and took her to his home in another community, for a visit. Here, too, she saw things that were "worse than death."

In the family was a sub-normal girl, blossoming into womanhood, but with the undeveloped mind of a child. She had already cost a fortune in human anxiety, and she would always have to be cared for and guarded.

An old woman, of an honorable and respected family, came over with a letter from her son. He had been sentenced to a term in San Quentin. In the letter was an admonition to his younger brothers: "Fill your mind so full of good that there is no room for bad." The old lady kept reading this aloud. She scarcely touched the lunch that they prepared for her, and wandered away like a wraith.

Mrs. Arden returned to her home for the harvest. She loved the autumn when the earth yielded up of its fulness. They threshed the dry-farm wheat that her husband had planed the fall before. The alfalfa was cut and stacked, the corn and squash garnered. As she and her children gathered the apples from the trees that he had planted she felt that Tom Arden, dead, was still providing for the living. Surely she must "carry on" for her good husband had done the best he could for them up to the day of his death. All life is a struggle, and through it we progress.

A friend had killed a wild goose and sent it to the widow for Thanksgiving. The night before the holiday, while she was preparing it, Lila Bates came in saying that her mother was ill. Mrs. Arden went over. She found her

neighbor all unstrung. Mr. Bates had gone into the city a week before to sell his wethers, for which he had received \$700. He had not returned and his wife thought that he had lost the money.

"He has left me this way alone, for weeks at a time, ever since we were married. It isn't as if I knew what he was doing, and I imagine all sorts of terrible things. At first I thought it was the wildness of youth. Afterward I kept still on account of the children. But now he is fifty years old and he hunts more and more pleas-

ures to arouse his jaded sense," she wailed.

Mrs. Arden ministered to her until she dozed off into a fitful slumber toward morning.

Thanksgiving night Mrs. Arden sat by the fireplace in the radiance of the sitting room with her children. She listened to the storm outside and thought of men like Bates who roamed the earth. Then she remembered her own good husband, laid away in his temple robes to await the morning of the resurrection and she thought, "It is something to be among the honorable dead."

The Village of Cuddledowntown

Cuddledowntown is near Cradleville,
 Where the Sand Men pitch their tents;
 In Drowsyland,
 You understand,
 In the State of Innocence.
 'Tis right by the source of the River of Life,
 Which the Grandma Storks watch over,
 While Honey-bug bees,
 'Neath Funny-big trees,
 Croon Lullabies in sweet clover.

'Tis a wondrous village, this Cuddledowntown,
 For its people are all sleepers;
 And never a one,
 From dark till dawn,
 Has ever a use for peepers.
 They harness gold butterflies to sunbeams—
 Play horse with them, a-screaming,
 While never a mite,
 Throughout the night,
 E'er dreams that he's a-dreaming.

Oh, Cuddledowntown is a Village of Dreams,
 Where little tired legs find rest;
 'Tis in God's hand—
 'Tis Holy Land—
 Not far from mother's breast.
 And many a weary, grown-up man,
 With sad soul, heavy, aching,
 Could he lie down
 In this sweet town
 Might keep his heart from breaking.
 —Joe Kerr, in "Collier's Weekly."

"Cast thy Bread upon the Waters"

By Isabelle Ruby Owen

We were married in the Lord's house a month before Thanksgiving fifteen years ago. How the years have flown by!

I had been brought up by parents who had left home and friends for the Gospel's sake. As children, we were taught in my father's home to join in family prayer, each member being called upon to offer thanks to our Divine Master for His goodness.

In this sacred duty no discrimination between brothers and sisters, was made. When I married, I married a man who also had been taught to pray. Our children, also, as soon as they could lisp a baby prayer, were taught to have faith in the wonderful power of humble prayer. Finally, I found myself alone in the world with my two little ones. More than ever I needed divine guidance!

When it became necessary for me to take boarders as a means of providing food and clothing for my little son and daughter, it did not once occur to me that it might be necessary with strangers in our home, to discontinue our family prayer. Not only did I cling to the lifelong habit but it has been my pleasure to have helped more than one young man who was spending his first year away from his mother's fire-side in attendance at the Brigham Young University, to learn to offer a prayer aloud and in the presence of his fellow students. Upon one occasion I wrote a short prayer in response to a request for a young man whose father had never given him an opportunity to pray in the family circle. The boy memorized it and then took his turn with the other members of the household.

Finally, I married for the second time. I chose a man who was possessed of many noble characteristics; a son of one of the old self-confident

characters. A man who was a "law unto himself." While he, too, the same as did my own father, came to this country for his religious convictions, he put into practice the theory that he could do the praying for his entire family, and as a consequence my husband had never been asked to pray in the presence of any other person. Shortly after our marriage we were preparing to move into our little home. It was but a few days till Thanksgiving. To my husband I said: "When we get into our home, let us begin life aright. Thus far my children have been raised under the influence of prayer—I would regret a change." He told me of his father's failure to invite him to pray in the home and of his timidity about undertaking the responsibility, adding that if I would offer the first prayer he would do his duty. Determined to win, if possible, I meekly accepted the terms. Thanksgiving found us comfortably settled in our little home. I had said nothing more while we had been busy getting straight. Thanksgiving morning dawned bright and clear. The wings of Peace hovered about us, and when I offered up my humble prayer on that day I felt that I had won a victory.

But even then my husband had not the moral courage to carry out his part of the agreement. I felt that it was not my duty to take control so for fifteen years we drifted along failing to live up to this sacred duty. I have known many heartaches seeing my children deprived of their rightful heritage—a prayerful home.

Whenever a favorable opening has given me the chance I have touched upon the subject lying so closely to my heart—but without meeting an encouraging response.

Then—something happened! A

something which brought a great sorrow into our lives, and yet it brought also conditions that will inject into our hearts and lives, peace and joy! A dear little boy whose beautiful, girl-mother died with the flu five years ago, was also bereft of his father. Very dear to our hearts were these young parents, and their little son will be our special care through life. I knew that my husband loved him with his whole soul!

Alone together, I tried to explain to him what a handicap it would be to this child to be compelled to live without that wonderful, divine influence of prayer. Nothing else in all the world could have reached his heart as did this. He loved this little child.

The Lord had provided a way by

which he might draw nearer to Himself one more heart, even though it had deprived an innocent child of a parent.

Thanksgiving day! One that will never be forgotten in at least one home. My words had sunk deep. When we were about ready to partake of our breakfast, my husband said: "We will have prayer this morning."

Oh, the joy it brought to my heart! When I had all but given up faith in ever being able to realize the desires of my heart—to have my prayers answered in such a wonderful manner—and on Thanksgiving day! I could only recall the words of the Great Master:

"Cast thy bread upon the waters and after many days it shall return to you."

Help Me, O Lord

By A. B. Christenson

Help me, O Lord, to serve Thee
With might and mind and will,
Each day and fleeting moment
My duties to fulfil.
Though I am weak and erring,
Oft sinful in Thy sight,
I know Thy Holy Spirit
Can teach me to do right;
Can aid, protect and guide me
If I but learn to know
And heed its sacred promptings—
Its voice, so sweet and low.

Help me, O Lord, to praise Thee
For the blessings of each day;
For kind and loving parents
Who choose and lead the way
To faith and truth and knowledge,
Bright fields of work and joy,
Where bud and grow the virtues
Of every girl and boy;
Where lie the paths of progress,
Of service, wealth and fame,
And the honors of all ages,
That are worthy of the name.

Help me, O Lord, to love Thee
For sending to earth Thy Son,
The meek and lowly Jesus,
The true and holy One;
Our Friend and great Redeemer,
Who lived and taught and died
That the laws of earth and heaven
Might be shown and satisfied;
For sending again the Gospel
That sin had caused to flee,
With its Priesthood, keys, and tokens
To make Thy children free.

Help me, O Lord, to know Thee
As Thou wouldst have me know,
Thy grace and mercy attend me
As the seasons come and go.
Let me not fail or falter,
Or stray from Thee afar;
Be thou my hope and comfort,
My strength and guiding star;
Be Thou my Heavenly Father,
As I would be Thy child
And follow in the footsteps
Of the One most pure and mild.

Further Adventures in Gooseville

By Estelle Webb Brown

Freddie sat curled up in the cozy old "sleepy hollow" chair, gazing out of the window at the gray November day. Dark clouds were hurrying across the sky, as if late to an appointment with the Storm King. Giant trees sighed and shivered in the chill breath of the North Wind, sadly missing the garments of which he had denuded them.

And North Wind himself whistled lustily as he went ruthlessly about his business of fall cleaning.

Helter, skelter, down the street he swept papers, dried leaves and all sorts of rubbish, with an occasional hat snatched rudely from the head of some hurrying boy or girl by way of a practical joke.

Freddie knew that his rude and noisy exit would be followed by the silent arrival of the Snow Queen, who would spread down during the night the beautiful white carpet for which he had been so vigorously preparing the earth.

Indoors presented a pleasing contrast to the wild scene framed by the window. A merry fire danced on the hearth, changing with its warm, red glow every familiar object into a thing of luxury and beauty and chasing the shadows to the far corners of the room, where they cowered like grotesque goblins, afraid of the light.

From the kitchen came sounds and scents that proclaimed more surely than the calendar the advent of Thanksgiving Day. The sizzle of Grannie's dough-nuts, which Freddie knew would presently emerge from the kettle, fat, tempting brown wheels, and receive a snowy sprinkling of sugar to complete their perfection. The aroma of the golden pies which his mother was just preparing to slip into the oven, the pungent odor of the

dressings already prepared in the great wooden bowl for tomorrow's turkey—indeed the house was quite filled with the fruit-and-spicy, sage-and-oniony smell which usually precedes the day of Gratitude, and Freddie would have been perfectly happy had it not been for just one thing.

Bit Brother was crying. Yes, sobbing his little heart out on the rug before the fire. That same magic rug on which he and Freddie had taken so many happy excursions to Gooseville.

But Gooseville was far from his mind this afternoon for Bit Brother was in deep trouble. He was about to be bereft of a very dear friend, and by the hand of his father!

To be sure, Bit Brother had thoroughly understood when he took over the care of Alexander, that he was to get him as fat as possible for Thanksgiving, but—well, he had sort of forgotten why he was feeding Alexander so well, and taking such good care of him and all—and you can't be the sole custodian and guardian of an elderly turkey, however pompous and vain and greedy, without becoming attached to him can you?

So now Bit Brother kicked fat little legs and dug moist dimpled fists into his eyes, while he howled his protest against this untimely end for his king-ly Alexander.

And Freddie, to whom every one of Bit Brother's tears was like a pin-prick in his heart, was sad in sympathy.

Suddenly an expedient occurred to him. "Oh, look Bit Brother!" he cried, suddenly leaning forward and gazing into the darkening shadows of the street. "As sure as I'm alive, here comes the White Gander!"

"What, where!" shouted Bit Brother stopping in the middle of an extra

mournful wail, and running to flatten his little nose against the window pane. "Oh, Freddie, that is only a newspaper blowing down the street!"

"No, it isn't!" cried Freddie excitedly, "It's the White Gander come to

Gander's back flying swiftly toward Gooseville.

The White Gander said nothing during the little journey, for flying against a strong North Wind, with two sturdy boys on one's back is apt to leave one



"It looked like a glorified birthday cake enveloped in snowy whipped cream"

take us to the Goosevillian's Thanksgiving. You know they always celebrate the day before things so that the children who want to may still be home for the holiday. Come on, let's go!"

And in less time than it takes me to tell you of it, they were on the White

with little breath or anything else; and that little he put into speed, so that it seemed but a moment to the boys before the quaint village came into sight. And, oh! what a fairy village it had become! For the Snow Queen, who had just sent the preliminary warnings

of her approach to their own town, had wrought such magic here that each spire and tower and minaret looked like a glorified birthday cake, enveloped in snowy whipped cream, and at their approach, light sprang out here and there like starry smiles of welcome.

It was to Mother Goose's home which looked like the palace of the Snow Queen herself, and from which dozen's of lights were gleaming, that the White Gander bore them, and announced their arrival by a ringing rap on the door with his beak.

A veritable babble of delighted exclamations greeted them. Mother Goose who had met them at the door herself, kissed each lad soundly on his rosy cheek. And even Freddie, who was beginning to think that he was getting too big to kiss anyone but Mother and Grannie, kissed her as soundly back.

Every soul in Gooseville was present, even to King Cole and the Queen of Hearts, and their cherry-nosed maid, to say nothing of the cat, and as soon as the hand-shaking, and curtsying, and how-de-doing were over, Mother Goose began marshalling her guests to the table.

The table was a beautiful sight. Gleaming with the sheet of snowy linen and the glitter and shimmer of fine china, glass and silver, it stretched the entire length of her great dining-room which had been designed especially for just such occasions as this.

As soon as the guests had finished their soup, which they did with as much dispatch as possible, the crowning event of the dinner occurred. In came the barber, who had been impressed into service as chef—carrying the turkey, which he would intrust to no one but himself, on a huge silver platter. And oh! what a turkey! Think of the largest turkey you have ever seen, and then magnify it at least three times in your mind, and then maybe you won't get it large enough!

Freddie cast a quick glance at Bit

Brother. Would the gorgeous sight bring back to his mind the sad fate awaiting Alexander? But no, Bit Brother, never having seen Alexander in this state of dress and undress, no association of ideas marred his pleasant anticipation. Freddie soon saw that the sensations occasioned by the Mother Goose turkey were not in Bit Brother's heart at all, but in his fat little stomach.

Of course there were great steaming dishes of vegetables, and cranberry sauce and all the rest, but this is a story not a menu. However, I will mention the ruby-hearted tarts made by the fair hands of the Queen herself. And all the Goosevillians to say nothing of the guests did full justice to the feast.

Two little incidents, only marred the perfect smoothness with which Mother Goose's affairs usually went off.

The first was when Taffy, whom everybody knows occasionally strays from the straight path of honesty, remarked that though as a rule he preferred a round of beef, he had never eaten anything to beat that turkey!

Thereupon Cross Patch was distinctly heard to say a sibilant whisper to the Candle-Stick-Maker who sat beside her, that if she got her beef in the same way some folks did she'd not be so fresh to talk about it. "You know," whispered Mistress Mary to Freddie, fearing that perhaps he was not acquainted with Taffy's past history and might miss the point, Taffy is a Welchman, Taffy is a thief, Taffy steals around at night and steals a round of beef!"

The second slight unpleasantness was Jack O'Lantern's emphatic refusal to accept a piece of pumpkin pie.

He had been noticeably silent all during the dinner, which was strange when one remembered that he had been the very life of the Hallowe'en Party. And when at last the pumpkin pie was brought on, such big tears began to chase each other down his round yellow

cheeks that they threatened to dampen the whole occasion. "I was never very clannish," said he with a sob, when Mother Goose inquired the cause of his grief, "and of course one cannot feel a great deal of affection for so many cousins, but really it seems almost like cannibalism to even think of eating pumpkin pie!"

Mother Goose looked distressed, but the Queen with gentle tact urged some of her famous tarts upon him, and the situation was saved.

One very noticeable thing about the feast was the perfect table manners exhibited by all the Goosevillians. Even Jack Horner the greedy, though I am afraid he really ate too much, was careful to use his napkin, and the right forks and spoons. And the Queen's cat who sat in a high chair with an embroidered napkin around her neck, was seen to wash her face several times during the meal, for fear a dab of cream might deface its shining blackness.

On the whole it was a beautiful dinner, and when every one had quite finished, Mother Goose rose to enumerate the things for which her children should be especially thankful.

"We must never cease to be thankful," she said, "for our eternal youth, and for the kind friends we perpetuate in our memory song and story, for the little children who love us—" but Bit Brother's ear had caught a phrase which puzzled him, and he whispered to Freddie, "What is eternal youth?" Now Bit Brother, like so many little boys, had never learned to whisper properly and so succeeded as usual in whispering right out loud.

Mother Goose smiled benignly at him over her spectacles and explained, "That means that we never get any older, no matter how many years pass!"

"No older!" exclaimed Freddie involuntarily, "I shouldn't like that!"

"I want to get old like Grandpa," proclaimed Bit Brother, stoutly.

"And have white hair," supplemented Freddie.

"Just a little, and a shiny round bald spot!" said Bit Brother ecstatically, "and toofs I can take out too!"

"Teeth," corrected Freddie, and suddenly remembering his manners, "We musn't interrupt any more."

But Mother Goose hastened to cor-



THE QUEEN'S CAT

rect the bad impression she seemed to have made on her guests.

"Oh yes, age in mortals is beautiful and necessary," she explained, "But if we grew old, or older, we would lose all our charm, and children would no longer be interested in us. Now who can imagine Bo-Peep an old lady?"

Bo-Peep who had been a charming

little girl for a century or so, hung her golden head, and blushed and smiled.

"Or Boy Blue?" They all laughed at the picture of Boy Blue, a portly wise old gentleman asleep under the haystack, while the cows ate up the corn. "And I am sure," continued Mother Goose, "that though we condone Jack Horner's greediness now, we could never do it if he were a



"JACK O' LANTERN BROKE AFRESH INTO LOUD SOBS."

gray-beard who ought to know better!"

Jack looked sheepish and surreptitiously pushed the big piece of cake he had smuggled into his pocket a little farther out of sight.

"Now, here is Mary," went on Mother Goose, and though her words were rather severe, her smile was disarming, "Would we still be patient with her contrariness if she were a grown woman?"

She paused impressively, and Simple Simon, who always supposed a question required an answer, piped up, "No, indeed, she'd be just like Cross Patch then!" He was terribly surprised and aggrieved when his mother clapped her hand over his mouth none

too gently, and gave him a warning poke in the ribs with her elbow. He had only been guilty of speaking without thinking, as so many of us do, who haven't poor Simon's excuse either.

"Any one may have the floor, now," announced Mother Goose, whose speech had been interrupted so often that she had forgotten the rest of it, "Who wishes to express the Thanksgiving that we must all be feeling." She had scarcely finished, when up jumped Simple Simon. He had already forgotten the rebuff that met his last sally, and loudly proclaimed, "My head may be quite empty, as all the neighbors say, but my heart is full of gratitude upon Thanksgiving Day!"

"Very good, Simon!" said Mother Goose, kindly. "And quite true—the first part at least," said Cross Patch sourly.

"Someone else?" inquired Mother Goose, glancing anxiously around the table. Jack Horner responded nobly. "I'm thankful that my Mother made my new suit big and wide, or there would never have been room for all I've put inside!" Mistress Mary sniffed contemptuously, and the Queen gave Mother Goose a look which said plainly, "This is really too much!"

Mother Goose started to rise, but Peter the Pumpkin Eater was before her, declaring in a ringing voice, "I am thankful that I took my wife, before it was too late, from her imprisoning pumpkin shell, or this had been her fate!"

He made a dramatic gesture toward the remnants of pumpkin pie, and Jack O'Lantern broke afresh into loud sobs.

"Dear me!" said Mother Goose, rising quite flustered, and peering nervously over the tops of her glasses, perhaps we have had enough after-dinner speeches, and as I suspect one of our little guests has a date with the Sandman—" she glanced at Bit Brother whose curly head was nodding like a

sleepy flower in the wind—"we'll all join in singing,

"Hip, hip, hurray, for Thanksgiving day,

Of all the days there be—
This day in fall, is the best of all,
And the dearest one to me."

They had hardly finished the ringing strains when the Sandman, who had been clamboring for admission for goodness knows how long, flung open the door without more ado, and car-

ried Bit Brother off home to bed. And Freddie went home alone on the White Gander.

But his scheme had worked. For when the turkey was brought to the table, next day—the real Thanksgiving Day, Bit Brother without a thought for his late lamented Alexander said earnestly, "Oh, Muvver, our turkey isn't even half as big as Muvver Dooses!"

Two Summer Poems

By Olive F. Woolley Burt



HOLLYHOCKS

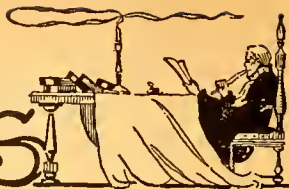
In our garden, hollyhocks
Grow on both sides the gravel walks;
And up and down their thick green stalks
The wide leaves spread.
The leaves are broad and soft and green,
And here and there and in between
Gay-skirted flowers can be seen,
Pink white, and red.



THRIFT

It's a shame to waste this flower
That my Mother threw away,
So I think that I will plant it
Then I'll water it each day;
And I soon will have a garden
That is all my very own,
And all made from this old flower
That was in the garbage thrown.

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY -- NOVEMBER, 1924

The Status of Children Who Die In Infancy

The Church of Jesus Christ promulgates the doctrine that little children are redeemed and sanctified through the atonement of our Lord and Savior. If they die before reaching the age of accountability, they become heirs of the Celestial Kingdom of heaven. Such is the sublime teaching set forth by the Prophet Joseph Smith as early as the year 1832.

At that time, and even a number

of years later, the old school of Presbyterianism, and other sects of pseudo-Christianity taught the pernicious doctrine that "Infants come into the world, not only destitute of knowledge, righteousness and true holiness, but with a nature inclined to evil and only evil." With minds poisoned by this false idea, ministers taught, and trusting but misguided parents, believed that unchristened infants that died were condemned to eternal punishment. Such a doctrine is worse than pernicious; it is horrible!

Equally erroneous, and wholly unjustifiable by the Holy Scriptures, is the doctrine of infant baptism. The Savior refuted the false idea of eternal punishment for unchristened infants, also the necessity of infant baptism when in love of His heart He said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

In harmony with this sublime and reasonable declaration, the Church of Christ to-day affirms that "All children are redeemed by the blood of Jesus Christ," and that when they die, they "will be enthroned in the presence of God and the Lamb," where they will enjoy "the fulness of that light, glory and intelligence, which is prepared in the Celestial Kingdom."

The question frequently arises as to whether a child that died in infancy, will remain a child in the hereafter, and whether in the resurrection the spirit will take up the same body that it tabernacled in the flesh.

The doctrine of the Church in this respect was very clearly set forth by the late President Joseph F. Smith in an editorial in the *Improvement Era*, June, 1904, wherein he stated that "The body will come forth as

it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection, will develop to the full stature of man."

Parents, therefore, who have been parted from their children by death may rest assured that if worthy through obedience to the principles of the Gospel, they will not only meet their children in the spirit world, but will recognize them and know them as they knew them in this life. Parents, too, have even a greater comfort in the fact that their little ones whose lives on earth were cut short will continue to grow and develop, and receive every blessing to which their inheritance and faithfulness will entitle them.—*David O. McKay, in Millennial Star.*

Inspired Sunday School Workers

By President Heber J. Grant

[Remarks made at Conference of Deseret Sunday School Union, October 5, 1924.]
History Stories.

I rejoice in the wonderful growth of the Sunday School cause. I rejoice in the most intimate and personal acquaintance, from my childhood days to the days that they passed away, with George Q. Cannon, George Goddard, and Karl G. Maeser, three of the most remarkable and wonderful workers in the Sunday School cause that we have ever had in the Church.

There was a picture in one of the great Berlin department stores, while I was in Europe, with a placard above it, reading: "Two eminent Americans

that have died within the past six months." One of them was President McKinley, and the other was George Q. Cannon.

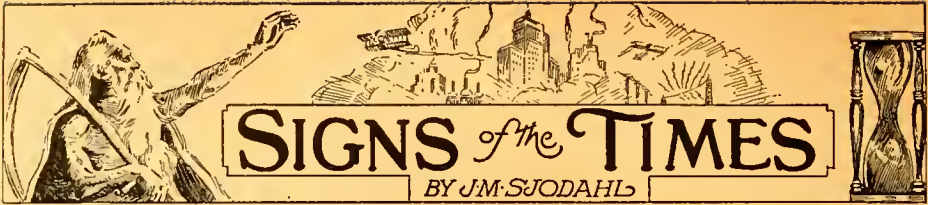
Some years ago one hundred and odd representative Congressmen, Senators, Governors, and others who were in Saint Louis took a private vote as to who in their judgment were the six brainiest men in the United States, and when they got through George Q. Cannon's name was one of them.

George Goddard, who was the superintendent of the Thirteenth Ward Sunday School, where I attended, will live in time and in eternity in my memory and in my affections, for his love of God, his love of the children, and for the inspiration of the living God that he had in his teaching.

Karl Maeser will always stand out in my affections for his love of God and of the people with whom he labored, and for his magnificent and wonderful energy and his devotion to the work of the Lord.

These men preached by example; they preached by the uprightness of their lives. With all your lessons and all your advancement, I think more of the teacher that has burning in his or her heart a knowledge of the Gospel and that can inspire a love of God and of the truth in the hearts of the pupils than though they got all the history of the ancient prophets and everything else combined. The ideal teacher and the one that will be remembered is like my old teacher, Hamilton G. Park, who had an inspirational talk on an inspirational theme of personal experience and of the direction and blessing of Almighty God as a missionary and as a laborer at home and abroad.

Greatness stands upon a precipice, and if prosperity carries a man ever so little beyond his poise, it overbears and dashes him to pieces.—Seneca.



THE CONFERENCE

The 95th semi-annual conference held Oct. 3-5, was a memorable and beautiful gathering. A spirit of unity and harmony characterized all the sessions.

The speakers related the progress of the Church at home and abroad; they pointed to the rise and fall of nations as the teaching of history for the benefit of our age; they held up the light of revelation as the guide away from the rocks on which so many in the world find their faith shipwrecked. They testified that Jesus is the Son of God, the Savior of the world, whose mission it is to lead man back to the Eternal Father.

REV. H. E. FOSDICK RESIGNS

This testimony was eminently appropriate at this time, when a Baptist minister, the Rev. Harry Emerson Fosdick, who, for five years has been preaching in a Presbyterian church in New York has resigned, because he is a "Modernist"—a school that virtually denies that Jesus is the divine Savior of the world. On this truth the Church of Jesus Christ of Latter-day Saints is entitled to speak with authority, because it stands on the rock of revelation.

A PIONEER MONUMENT

On Sunday, Sept. 28, a monument raised by Saints of the western part of Woodruff Stake, Wyoming, in honor of the first Utah pioneers, was dedicated with appropriate ceremonies. It is standing on a hill overlooking Bear River Valley, about 12 miles from Evanston, near Meyer's ranch. The pioneers passed that place on July 12, 1847.

The monument has a foundation of sandstone, 4 feet and 8 inches square.

It is built of cobble stones from the Pioneer trail, and its cap stone represents a beehive. The entire height is 8 feet 6 inches. Elder Andrew Jenson addressed the Saints on "the trails of the early pioneers," and the dedicatory prayer was offered by Elder Wm. Rex, of Randolph Ward. The inscription reads:

"Erected by the members of the Woodruff stake of the Church of Jesus Christ of Latter-day Saints, in honor of the pioneers who passed this spot July 12, 1847, under the leadership of Brigham Young. Dedicated September 28, 1924. This plate was donated by the R. Hardesty Company of Denver, Colo."

Another monument is to be erected where the trail crosses the Lincoln highway between Granger and Lyman, Wyo. It is to be hoped that similar monuments will be erected in other places along that trail, as testimonies to coming generations of one of the great achievements in the history of this our country.

THE GENEVA PROTOCOL

The outstanding event of the past month is, beyond doubt, the unanimous adoption, Oct. 2, by the fifth Assembly of the League of Nations, of an agreement which, if ratified, makes aggressive warfare a crime against the law of nations.

The protocol, as signed, recognizes as obligatory, *ipso jure*, the jurisdiction of the World Court of International Justice, and stipulates, in the first place, that a country which fails to submit its disputes to a peaceful settlement shall be declared the aggressor; and, secondly, that the signatories undertake, individually and collectively, by all means at their disposal, to assist the country that is attacked.

Through the strenuous efforts of the representatives of Japan, it was spe-

cially stipulated, that if the International Court of Justice decides that a controversy concerns a purely domestic matter, the party that refuses to submit the question to the Council of the League is to be treated as the aggressor.

Some have tried to belittle this agreement. But that is folly. When representatives of fifty-five nations unanimously declare aggressive warfare a crime, a cornerstone in the foundation of world-peace has certainly been laid, whether we build on it or not, and I fancy I can hear the morning stars again singing together, and the sons of God shouting for joy, because something has been created. The premiers of Great Britain, Belgium and France, and many other prominent European statesmen declare that peace has at last come to Europe, and that the League has now established itself, and will grow in importance.

The intention is, if by next May 1 a majority of the League states have ratified the protocol, to hold a disarmament conference on June 15, next year.

DISSOLUTION OF THE BRITISH PARLIAMENT

It is barely possible that politics in Great Britain may change this program. The parliament, after the house of commons had voted to censure the government for failure to prosecute an alleged Communist publication, was prorogued on Oct. 9, and new elections will be held on the 29th of this month. If the voters on that day sustain the government the protocol will, undoubtedly, be ratified. If a new government is installed, the work at Geneva may have to be done all over again.

THE CHINESE TROUBLE

There is also possible danger from another source. In China a civil war has been raging for some time, which any day may be given an unexpected turn.

China has two main parties, or groups, just now. One is the Mukden party; the other, the Tso-li party. The leader of the first group is the governor of Mukden, who seems to be the aggressor. The leader of the other is Wu-Pei-Fu, who dominates northern China and supports the recognized president Tsao-kun. It is the south against the north.

Aside from these, there are other groups. The governors of Shanghai and Nanking are fighting in the hope of carrying off some prize in the general confusion. Then there is Sun-Yat-Sen who is intimate with Soviet Russia, and there is also a growing sentiment among all classes against foreign interference, especially by Europe and America.

The Chinese left to themselves might stage only a comic opera war, but what may happen as a result of foreign agitation and foreign gold no one can foretell. A small spark may again cause the explosion which the Geneva protocol would prevent.

THE LAW OF TITHING

One of the signs of the time is seen, I think, in the adoption by people outside the Church of the law of tithing, which was first given in this dispensation through the Prophet Joseph, July 8, 1838, at Far West, Mo. Four years previous to that date, the prophet and Oliver Cowdery had entered into a covenant with the Lord to give a tenth "of all that he shall give unto us—to be bestowed upon the poor in his Church, or as he shall command." (*Hist. of the Church*, Vol. 2, p. 175.) Others had, undoubtedly, followed that example. But it was not until the date mentioned that the law was revealed and clearly defined as binding upon the Saints. (Doc. and Cov. Sec. 119.) "This event," Elder Orson F. Whitney says, "signalized the discontinuance of the United Order * * * The law of tithing * * * bears about the same relation to the order of Enoch, as the Mosaic law to the

Gospel of Christ." (*Hist. of Utah*, Vol. I, p. 141). Now, after the Saints have practiced this law for over 80 years, sometimes in the face of severe criticism, the world is beginning to adopt it and finding that it pays.

In *The Literary Digest* of Aug. 2, this year, prominent business men tell of their experiences. A gentleman in Kansas had failed and owed his creditors \$100,000, when he became aware of the law of tithing. He obeyed it. And shortly afterwards he became successful, and he is now convinced that not only a tenth, but all he has belongs rightfully to the Lord. A lawyer tells of his experience. At the time he became converted to the law of tithing, he had a yearly income of \$3,900. Then he began to pay tithing. The next year he had \$5,303.17. The following year \$21,451.44. And this income continued to grow, until the last year he had \$75,862.34.

In the *Digest* of Oct. 4 there is another remarkable article on the subject, under the caption "Farming for the Lord." In this article we are told of the wonderful experience of some farmers in Georgia. Seven of them at first pledged themselves to dedicate one acre of their farms to the Lord, and the idea grew, until this season more than 500 acres had been thus set apart. One of the farmers reports: "The

acre I planted for the Lord produced a bale of fine cotton, while farmers in my neighborhood lost virtually all their cotton crop from the boll-weevil." Newspaper men corroborate the report that the corn crop was better on the Lord's acres, although they do not admit anything miraculous in that fact, but others are fully convinced, from the evidence, that the Lord blesses the land dedicated to Him.

But the fact that a piece of land was given to the Lord has brought blessings in another way, not to be measured in dollars and cents. One farmer says: "It did me good to plant that acre for the Lord. I worked harder and did not worry so much. I felt like all my place had been blessed by that one acre."

As Latter-day Saints we can understand that. We know that peace and contentment follow the observance of the laws of God. It seems to me that the truths revealed through the Prophet Joseph are gradually leavening the religious thought of the world, through the faithful observance by the Saints of the laws of God. It is the power of the example that is at work. It also seems to me, that "Mormonism" is a blessing to the world, as many enjoy its sweet fruits without recognizing them as the gifts of God through the Prophet Joseph.

A Window With Geraniums

The girl who is planning for a winter garden might do worse than fill her window with geraniums. She may say that she wishes variety, but she can have it and yet stick to the geranium family. Red, pink and white, with all shades between, can be had in these familiar flowers. And the effect, when the plants are massed, is really better than if there were a greater variety in the kind of bloom, just as good taste prefers a bunch of lilies or nasturtiums to a cluster made up of a score of different flowers.

But this is not the sole reason why

the geranium window should be popular. The geranium is probably the best all-round house plant that can be named. It does not need the care of an expert to keep it in good condition. It is a tireless bloomer. It is not subject to insect pests to any great extent. It endures extremes of temperature in the room without any loss of its good spirits as far as can be perceived. The beginner particularly will do well to avoid the more exacting and capricious plants, and stick to the old-time favorites, which have proved in countless instances that they are all-year friends.

SUNDAY SCHOOL WORK



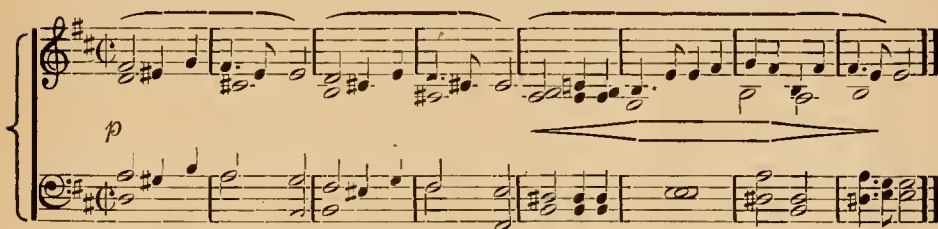
Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Lento.

LUCILE BURNHOPE.



NOTE: Instructions for playing this music are given in the Choristers' and Organists' Department.

SACRAMENT GEM FOR JANUARY, 1925

In memory of the broken flesh
We eat the broken bread;
And witness with a cup, afresh,
Our faith in Christ, Our Head.

Postlude



CONCERT RECITATION FOR JANUARY, 1925

(James, first chapter, fifth verse.)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

SUNDAY SCHOOL COURSE OF STUDY FOR 1925

Kindergarten: Ages 4, 5, 6. Sunday Morning in the Kindergarten.

Primary: Ages 7, 8. Bible and Church History Stories.

First Intermediate: Ages 9, 10, 11, 12. Book of Mormon Stories. "Life of Christ" (Weed).

Second Intermediate: Ages 13, 14, 15, 16. "Church History" (A new book by John Henry Evans). "What It Means to be a 'Mormon'" (Adam S. Bennion).

Theological: "Apostles of Jesus Christ" (Edward H. Anderson). "Outlines of Ecclesiastical History" (B. H. Roberts).

Parents: Salvation of Our Children.

Promotions

Proper promotions in the Sunday Schools of the Church, comprise one of the most difficult problems with which we are confronted. To begin with attendance at Sunday School can only be required by convincing pupils, usually through the Parents, that Sunday School is a good place to attend. It cannot be made compulsory by law as in case of day school. The day school itself finds promotion a vexing problem. On this subject Professor Henry Eastman Bennett in his work on "School Efficiency" says: Such can and should be the spirit of the school and of its relation to parents that promotion would never be thought of as a matter of favoritism. Neither teacher nor pupil should regard promoting a child as favoring him or retarding him as a point on which there could be a difference of desire between them."

If such apply to day school it is doubly necessary that the Sunday School, its officers and the parents and pupils work together in harmony, trust and good will to find the place where the pupil will develop most, and locate the pupil in that place or class.

In the past the age of the pupil has been considered the general determining factor. The classification by ages has seemed the simplest and, generally speaking, more free from difficulties than the plan of grading by mental acquisitions. But this gradation by ages alone has often proved highly unsatisfactory. Children of the same age are frequently vastly different from each other both in physical growth and also in mental development. Age, size, capacity and course and group associations should have due consideration—age alone being an insufficient guide. It is but one factor. For the sake of good government and

discipline in the school, promotions have been placed (and we think properly so) in the hands of the Superintendency of each school. The teacher in close touch with his pupils, is, however, the one who better than any other knows the fitness of each pupil for promotion. For this reason each teacher should prepare a list of his pupils with his recommendation as to the proper class in which they should be placed; this being done in form of three lists: those (if any) entitled to special promotion; the main body of the class justifying regular promotion, and third those who will be really benefited by remaining in their present class. Then the teacher should meet with the Superintendency, and go over that list, pupil by pupil, particularly explaining why any pupil should be retained in his present class, and after such consultation the assignment to the proper class should be made.

Special promotions may be made at any time where the judgment of the teacher concurred in by the school Superintendency is that if any pupil has earned or deserves advancement; and where the pupil's future development will be greater by such special promotion.

Let all remember that the class is made for the pupil and not the pupil for the class.

"In a word, the rigid and arbitrary must give way before the flexible and sympathetic, in matters of grading and organization."

Finally it is more important to keep a boy or girl in school even if one of the prescribed courses is missed than to offend the pupil and cause him to leave the school entirely, and thus miss this opportunity of studying the Gospel.

Ages for Departments

Kindergarten: 4, 5 and 6 years. (Let it be distinctly understood that promotions to the Primary department be not made until the child has become 7 years old. It is easier to hold the pupil in this grade than to try to adjust him properly in a higher one.)

Primary: 7 and 8 years.

1st Intermediate: 9, 10, 11 and 12 years.

2nd Intermediate: 13, 14, 15 and 16 years.

Theological: 17, 18, 19 and 20 years.

Printed certificates of promotion, signed by the Superintendency and the class teacher or teachers, it is thought, would lend an additional charm and dignity to promotion day. It is recommended, however, that these certificates be simple and inexpensive, similar to those used in the day schools.

Uniform Fast Day Lesson

January, 1925

Why do I believe that if we are to become the kind of people the Lord has intended, we must maintain the sanctity of the home?

To Teachers:

In introducing this theme for Uniform Fast Day work for the year, the teacher will first wish to establish in the minds of the class, "the kind of people the Lord has intended we should be." How are you going to get that picture? The Church is a collection of individuals, so that as the individuals are, so is the Church. Then let us examine to see what kind of men and women we ought to be. What does the Lord expect of the boys and girls or the grown-ups in your class? Let them name some of the things that go to make up the standard set by the Lord. But do we desire to become the very kind of boys and girls that will please the Lord? Do we possess that strong desire to reach that goal? Is the reward sufficient to make us work, sacrifice, and bear the burdens that will give to us the glorious exaltation promised to those who rise to the heights before us? See how your class feels on that point. If then, we all agree that it is our greatest wish to please the Lord and to gain that salvation, let us discuss today, one thing that contributes much indeed to our success, viz—the sanctity of the home.

Let us describe the ideal Latter-day Saint home. What are the relations between husband and wife? What about the purity of life of each? What is there to be said about the confidence, the love, the courtesies, the considerations shown one for the other? As to the relations between parents and children, what are they? Do the children honor and obey the parents? Do the parents respect the children? And the children among themselves, do they show that love and consideration that make home a haven of rest and happiness?

History recognizes the family as the foundation of society. That foundation must be secure if the structure is to stand. Purity of life in the family relationship is the one essential to family solidarity. The Lord has revealed the eternity of the family ties and relationship. The Latter-day Saints will so conduct themselves in their family relations

so that the continuation of that social unit is possible. No people in the world must excel us in that regard, if we are to remain or become the real people of the Lord. He cannot carry on His work except through people whose homes are sacred places. The Holy Spirit abides only in such homes.

Let your class discuss freely these aspects of home life, the obligations, the blessings, the reward.

Each one should feel as the result of this day's lesson, a burning desire to make a continual contribution to the sanctity of the home in which he or she is permitted to dwell.

Suggested Program for

Sunday, December 21, 1924

Singing: "Far, Far Away on Judea's Plains." (D. S. S. Songs, No. 81.)

Invocation.

Sacramental Gem.

Sacramental Song: "Jesus Once of Humble Birth." (D. S. S. Songs, No. 47.)

Administration of Sacrament.

Concert Recitation—John 3:16.

Singing: "Christmas Cradle Song." (D. S. S. Songs, No. 174.)

Department Work.

Reassembly.

Reading: James 1:5—By a member of the First Intermediate Class.

Singing: "Joseph Smith's First Prayer." (D. S. S. Songs, No. 41.)

Brief account of Joseph Smith's first vision—By a member of the Second Intermediate Class. (Five minutes.)

Reading: Revelations 14:6, 7—By a member of the First Intermediate Class.

Solo and Chorus: "An Angel From on High."

Brief account of the first appearance of Moroni to Joseph Smith—By a member of the Second Intermediate Class. (Five minutes.)

Recitation: "Testimony of the Three Witnesses."—By three male members of the Theological Class.

Recitation: "Testimony of the Eight Witnesses."—By eight members of the Theological Class.

Singing: "We Thank Thee, O God, for a Prophet." (D. S. S. Songs, No. 102.) or "Praise to the Man Who Communed with Jehovah." (D. S. S. Songs, No. 24.)

Benediction.



Albert Hamer Reiser, General Secretary

YEAR-END WORK

It is well for Sunday School secretaries to aim to do their work in the promptest, most effective and easiest manner possible. To do it thus, the secretaries might well look into the near future, and anticipate some of its demands upon them.

Such foresight will reveal the advisability of planning now for the following year-end work: Getting records and reports up-to-date; preparing for the collection of data called for on the annual report; reviewing the instructions and directions for compiling the annual report. In this planning it is advisable too that secretaries find the proper place for the various helps that are available, such as percentage cards, summaries, instructions on report forms, in roll books and in the Juvenile Instructor. Your stake secretary also is one of the best helpers you can find.

As part of the work required in getting rolls and records up-to-date, it is necessary to take the Sunday School Census. This is primarily the superintendency's responsibility, but it may be well to remind them of it. Missionary rolls are compiled and brought up-to-date through the use of data made available by the Census.

In preparing for the work of compiling reports, it is, of course, essential that the secretary know what information is required in order to make the compilation complete. So the secretary may inform himself in plenty of time before the report must be compiled, the annual report forms will be distributed to the stakes and wards some time early in November. Secretaries are urged to study these forms and get clearly in mind what information is desired and to determine in advance also how the information can be best obtained. It should be unnecessary to tell secretaries to preserve carefully the forms sent them.

The time for the compilation of the annual report arrives immediately upon the close of the last Sunday School ses-

sion of the year 1924, which this year falls on Sunday, December 28. If the secretary will look forward and prepare now for the compilation of this report, he will be ready to begin at the close of the last session, and will be able to complete the report promptly and with ease. For the secretary who will make such preparation and who will begin the work without delay, the time allowed for the compilation of the report, namely until January 10, 1925, will be far more than is needed.

There should be no excuse for ward reports reaching the stake secretary later than the first mail after the tenth of January, 1925, if ward secretaries will exercise now a little foresight and will plan their work intelligently and will work their plans consistently.

Secretaries are further advised to read carefully the instructions which appear on the annual report forms. Conscientious secretaries always take pride and exercise great care in giving their reports the necessary mathematical balance and accuracy, the virtues of completeness, accuracy, promptness and neatness. No secretary would deliberately cause his reports to stand as a menace because of incompleteness, inaccuracy, tardiness or illegibility, but some secretaries through carelessness, born of indifference, allow their reports to come in possessing these vices, and those who receive them rely upon them as accurate and complete with the result that they are misled to their detriment and perhaps humiliation.

It is, therefore, not only necessary, but just to those who receive your reports and who rely upon your work, that you make the performance of your duties conform to the presumption which prevails in your favor, namely, that your work is accurate and complete and will be timely and neat.

* * *

In the next issue of the Juvenile Instructor, "First of the Year Work" for secretaries will be discussed in this department.

Wit loses its respect with the good, when seen in company with malice; and to smile at the jest which places a thorn in another's breast, is to become a principal in the mischief.—Sheridan.



MISSION SUNDAY SCHOOLS



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR JANUARY, 1925

Intermediate Department

For Sunday Schools in which there are only three departments. All other schools should follow the outlines provided for each department as published in the Juvenile Instructor.

Text: "Our Church and People," by John Henry Evans. See Second Intermediate Department, this issue, for outlines.

Theological Department

Primary Department

Text: "Outlines of Ecclesiastical History," by B. H. Roberts. See Advanced Theological lessons this issue, for outlines.

Text: "Bible and Church History Stories." See Primary Department, this issue, for outlines.



CHORISTERS *and* ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

SONG ANALYSIS

"We Are Watchers. Earnest Watchers"
(No. 160 D. S. S. Songs)

By Edward P. Kimball

This song was called for in one of the Sunday School meetings of the recent group Auxiliary Conventions, and, with few exceptions, was reported to have been a failure as far as its rendition was concerned. The text is so appropriate to Sunday School gatherings and work generally that it is unfortunate if every Sunday School in the Church is not able to make use of it.

We have no record that Brother Fones, the composer, made use intentionally of the bugle call, but he must have known what he was doing because this stirring melody is used with such good effect. At the opening of both verse and chorus we find the challenging notes of the bugle calls, sol, doh, mi. This should be drawn to the attention of the singers. Right away there is something which carries the interest beyond a few notes of a mere melody.

The martial spirit is further heightened in the accompaniment of the soprano and alto by the tenor and bass in the chorus. This part of the song is a duet for two trumpets to an accompaniment of trumpets which fill up the harmony, but which in rhythm are more like drums. To work

up interest in the song as a whole the school might well be put to work on the chorus first. The melodic character of soprano and alto is so pronounced that it sings itself after one or two hearings. The real interest comes when the other two parts are added. The notes of the tenor and bass are very simple, being for the most part an octave or a fifth apart, the simplest intervals, and so arranged that they can be sung readily by ear. While the soprano and alto should be sung smoothly—legato—the tenor and bass should be short and detached, giving the effect of percussion, (being struck) rather than the smoothness of melody. Particular care should be taken that the last syllables of each group of notes is not held longer than the others, except on the word "love" in the fourth measure of the chorus, where the tone is a quarter note and must complete the chord with the soprano and alto, and the chorister must insist that these two voices, soprano and alto, sustain the last note of their phrase on this word until the tenor and bass are given the release sign, and then all should release together, so that the bugle-like notes of the next phrase in the soprano and alto are permitted to stand out clear and strong. The last two measures should be solidly sung with a light retard because of the great solemnity of the text "led by God above," a tremendously solemn assertion. In these chords

the tenor should be brought out well on account of its movement with the soprano, and in the last chord it should be strong, as it supplies the third of the chord, without which there would be only the one tone "g," which of course is inadmissible. Drawing attention to the fact that this "b" in the tenor cannot be left out will emphasize the importance of singing it and assist in getting some singers to sing the part.

In the contrasts between the two upper and two lower voices all through the chorus, the chorister must insist on the preservation of the rhythm of each pair as they predominate in the dotted eighth notes followed by sixteenths in the two upper voices, and the straight eights in the two lower voices. Even when the two groupings are sung simultaneously neither one should give way to the other and change to fit it, but each should be sung as it is written. The effect is then very fine. This is done easily if the groupings are explained along some such lines as described above. The two upper voices smoothly, the two lower ones detached—that is, imperative if the song is really effective as it is possible to make it.

The verse may be taught in ways that have already been described many times in these analyses. Seek out the best melodic lines, and emphasize such parts as may move in easy consonance, such as alto and soprano in measures three and four; the soprano and tenor in measure five; the contrary progression in soprano and bass in measure six; the uncommon progression of the bass in measure fourteen and fifteen, also the strength of the chord with the "e" in the bass (with the hold over it) in measure fourteen; the same in the first chord in measure fifteen; the interesting tenor part running parallel with the soprano in measure fifteen, leading to the indispensable "b," the third of the chord, in measure 16, etc. Every device that will show interest or importance in any part should be used to awaken and hold interest in all parts.

While enthusiastic, the song is not without its serious back-ground, as intimated in the opening of each verse. "We are watchers, earnest watchers," "We are working, bravely working," "We are looking, calmly looking," are no insignificant expressions if viewed in the light of Sunday School responsibility. A study of the text will reveal a spirit of calm faith, realization of serious responsibility and sturdy determination, and this spirit must permeate each verse. The chorus is a reiteration of each sentiment, and closes with the solemn statement that our course is onward and upward because it is led by God above. The solemnity of the song must not become funereal or the enthusiasm trifling, or merely exuberant. Moderate march tempo will best suit the rendition.

Organists should study this lesson carefully so as to be in full accord with the chorister in the teaching and rendition of this splendid song.

This Month's Sacrament Gem Music

Little needs to be said relative to its rendition. It is carefully written and simple to play. It should be noted, however, that it is composed all through in four voices, and care must be given to sustaining all voices in order to preserve the harmony. Especially is this the case in the whole notes in the first, second, third, sixth and eighth measure of the prelude in the right hand, and in the first, third and sixth measures of the left. If the organist will hold out all whole notes to their full value there will be little tendency to neglect any of the others. Soft stops of 8 ft. should be used, and the crescendo made with the expression knee-swell only, not the crescendo swell. A change of stops in the postlude is desirable, but the change should be made with such stops as will preserve the character of the whole selection.

Bits of Philosophy

Character is better than cunning.

Almost anybody is as good as the man who thinks he is good.

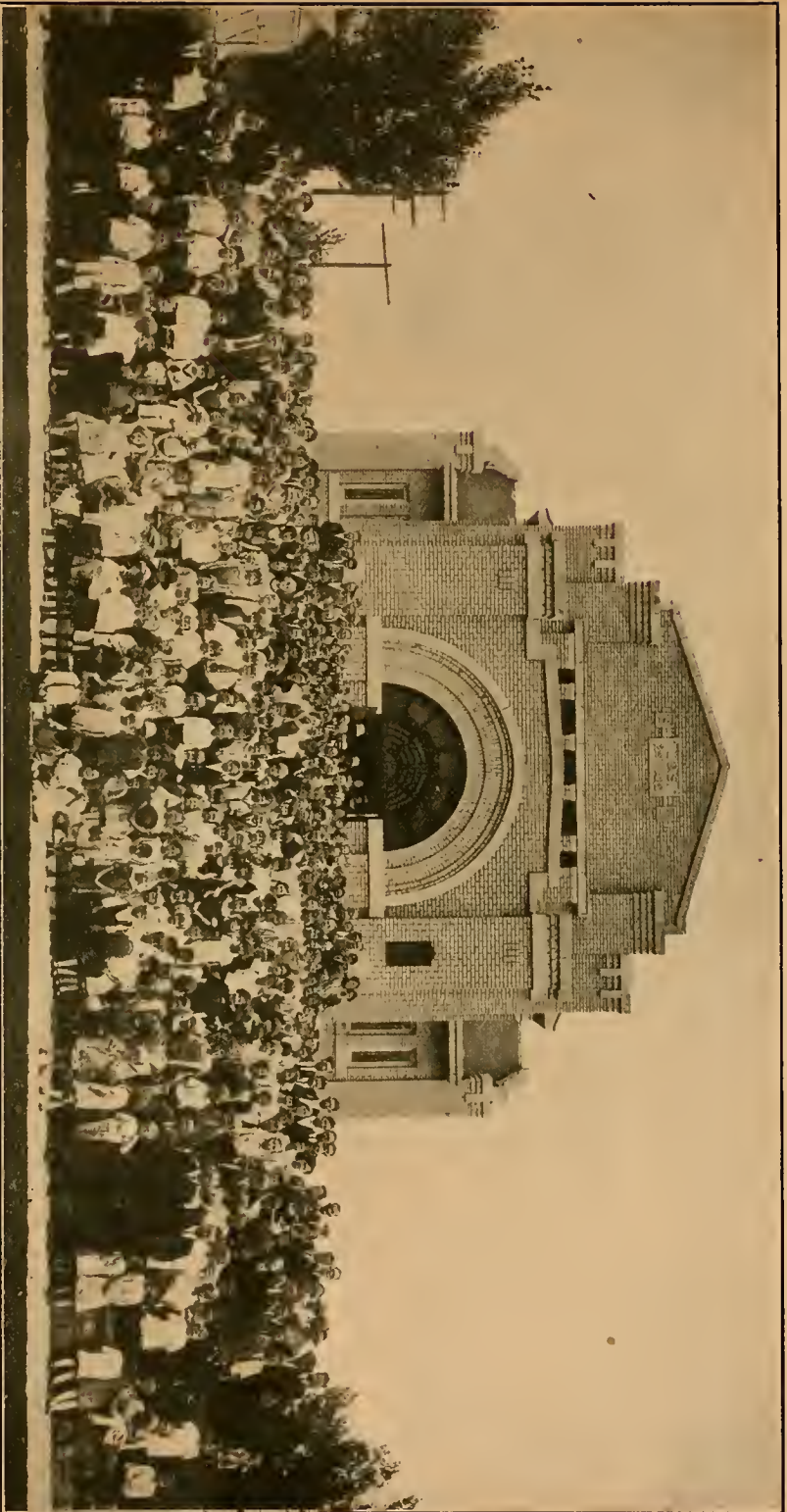
It is strange but true, the smaller the head the more it swells.

Greatness is just the ability to discount the compliments you receive, two hundred per cent.

A thinker is a man who can recognize a great thought without knowing who first thought it.

Your greatest benefactor is the man who kindles in your heart the deepest love for the good, the true and the beautiful.

—Nephi Jensen.



IDAHO FALLS SECOND WARD MEETING HOUSE AND SUNDAY SCHOOL.

David Smith, Bishop; Jesse H. Nielson, Superintendent Sunday Schools; Harold J. Bishop, First Assistant; J. Riley Dennine, Second Assistant; Mary Louise Lee, Secretary and Treasurer; Fern Kirkham, Assistant Secretary and Treasurer.



PARENTS' DEPARTMENT



Henry H. Rolapp, Chairman; Howard R. Driggs, E. G. Gowans, Seymour B. Young,
Charles H. Hart, George N. Child, and Milton Bernion

LESSONS FOR JANUARY

First Sunday, January 4, 1925
Uniform Fast Day Lesson

Why do I believe that if we are to become the kind of people the Lord has intended we must maintain the sanctity of the home? (See Superintendents' department for outlines.)

Lesson Topics and Suggestions for January 11, 18, 25, 1925

General Subject: What may I do to make the coming year more successful than the past?

To the Teacher: Endeavor to have each member of the class take this question seriously to heart and resolve to carry out at least one measure of needed reform during the year. Arrange your own outline, confine each lesson to one or two leading topics, and encourage members of the class to bring in choice, appropriate matter from the outside. If the class so desires, have one or more lessons based on subjects treated in the introduction. Remember, the success of the class rests with you.

Recapitulation:

1. Wherein have you failed and why during the past year?
 - a. With respect to your children.
 - b. With respect to your religion.
 - c. With respect to your personal habits—health, charity towards neighbors, being a good scout.
 - d. With respect to your business.
2. Wherein have you succeeded during the year?
 - a. In the training of your children.
 - b. In living your religion.
 - c. In your personal habits.
 - d. In your business.

Are you stronger physically and spiritually than you were a year ago?

3. Name one or two resolves you ought to and can carry out during the year.
 - a. Show the danger of making thoughtless resolves.
 - (1) Every failure weakens character.
 - (2) To build a habit, there must be no variation.
 - (3) Be sure of yourself, then go ahead.
 - b. What naturally results from an irrational, scatter-brained attitude of mind?

Examples:

The Prodigal Son—Luke, Chapter 15.

"I won't count this time," Rip Van Winkle.

Some people have only a soda fountain enthusiasm.

General Resolve:

During the coming year I will endeavor to make my home a happier dwelling place for my children through trying to see life from their standpoint, through encouraging home amusements and proper associations with other children, cultivating love, and endeavoring to use my religion as a practical means of solving difficulties as they arise.

Decide for yourself whether you have will power or wish power.

Suggestions:

1. Cultivate a spirit of optimism.
2. Train children to some specific duty such as performing small tasks and chores willingly and without fail, insist on punctuality, obedience and courtesy.
3. Resolve to get a little more joy out of life and to make your home a little happier and more beautiful each day.
4. Give a little bit of service each day to your neighbor.
5. Pay your offerings and tithing each month instead of waiting until it is a burden.
6. Conserve daily effort through planning your work and following a definite purpose.

Ten Good Resolutions

By Frank Crane

1. I will live one day at a time.
2. I will adjust myself.
3. I will be happy.
4. I will take care of my body.
5. I will improve my mind.
6. I will be agreeable.
7. I will have a program.
8. I will not be afraid.
9. I will settle the sex question.
10. I will satisfy my conscience.

The Set of the Soul

One ship drives east and another drives west.

While the selfsame breezes blow;
It's the set of the sails and not the gales,
That bids them where to go.
Like the winds of the seas are the ways of fate,

As we voyage along through life;
It's the set of the soul that decides the goal,

And not fate or luck or strife.

Frank B. McAllister.

(Learn this by heart.)



Robert L. Judd, Chairman; Albert E. Bowen

First Year—The Apostles of Jesus Christ

Note: The subject for study during the year 1925 is "The Apostles of Jesus Christ." The text was prepared by Elder Edward H. Anderson. A valuable reference text is "Ancient Apostles," by Superintendent David O. McKay. Other reference texts are listed in the text to be used. The aim of the course is to give our young people a knowledge of the gospel work as recorded in that part of the New Testament known as the Acts of the Apostles.

As most of the text deals with the travels of the apostles it is earnestly recommended that all teachers of this subject provide themselves with appropriate maps.

LESSONS FOR JANUARY

First Sunday, January 4, 1925

Uniform Fast Day Lesson

Why do I believe that if we are to become the kind of people the Lord has intended we must maintain the sanctity of the home? (See Superintendents' department for outlines.)

Second Sunday, January 11, 1925

Lesson 1

Introduction: Leadership is the ability to establish and execute great plans.

- I. All great leaders have a great purpose and a plan for carrying that purpose out in detail.
 1. Name some of the elements of leadership.
 2. Give example of great leaders.
- II. Plan, and organization to carry out the execution of the plan are essential to the accomplishment of the purposes and ideals of all great leaders.
 1. Government of the State.
 2. Government of the Church.
- III. Christ and His work.
 1. He was the greatest of all leaders.
 2. He came with a wonderful message and plan and put into full operation his message and plan.

Third Sunday, January 18, 1925

Lesson 2. Christ Begins His Ministry

Reference: "The Apostles of Jesus Christ," Chapt. 1.

- I. The land of Palestine.
 1. The River Jordan.
 2. The Sea of Galilee and the Dead Sea.
 3. Compare with our Jordan River—Utah Lake—Great Salt Lake.
- II. Christ commences His ministry.
 1. He at first worked alone.
 2. The need of help and organization.
 - a. For present support.
 - b. For the perpetuation of the Gospel plan.
- III. Christ chooses His Apostles.
 1. Meaning of the word "apostle."
 2. The mission of a man chosen to be an apostle.
 - His power and authority.
- IV. Compare the call of an apostle today with the call of an apostle in Christ's time.

Fourth Sunday, January 25, 1925

Lesson 3. The Authority of God Given the Apostles

Reference: "The Apostles of Jesus Christ," Chapt. 2.

- I. The Apostles ordained.
 1. Explain fully the ordinance of ordination.
 2. Through such ordinance the authority bestowed.
- II. The Apostles instructed and sent forth.
 1. Study in detail the instructions given. Have the class, through assignment or otherwise, fix in their minds these instructions.
 2. Manner of their going—dependence upon the Lord.
 3. Travel in pairs.
- III. Their return.
 1. During their absence John the Baptist killed.
 2. Their report to the Master.
 - Study carefully the important items of their report and compare with the work of the apostles of today.

Advanced Theological

OUTLINES OF ECCLESIASTICAL HISTORY

The text to be used in this department for the coming year is "Outlines of Ecclesiastical History," by B. H. Roberts. Throughout the lessons in this department hereafter, it will be referred to merely as the "Text." The general pur-



LATTER-DAY SAINTS' SUNDAY SCHOOL

Standing, on right of shadow, President John H. Taylor, of the Northern States Mission; on the left, President DeWitt J. Paul of the South Indiana Conference; clustered around are the missionaries of Southern Indiana. The group of men on the right side of picture are as follows: Standing, right to left, James E. Flemming,

pose of the work is to sketch the course of important events, bearing upon the rise and progress of Christianity from the birth of Christ to the present, with a view to familiarizing the student with data bearing upon the Divinity of Christ, the saving power of His teaching, and the organization by means of which his teaching is perpetuated—The Church. It is indispensable to successful work that the text be in the hands of all members of classes. The notes following each section should be carefully studied and the sources of information there pointed out should be further read, in order that as rich and full a background as possible may be prepared for the conclusions the student is to reach relative to the place of Christianity in his own life. Thoughtful home study by teachers and pupils alike is imperative. It is strongly urged that each S. S. library provide itself with, at least, some of the reference works referred to in the notes and foot notes in the text and that their use be stimulated by assignments and reports. The history of the stirring events referred to can be made very alluring, and it is believed that no study can contribute more to the enriching of the mind than the study of the progress of the race as revealed in the record of its acts.

LESSONS FOR JANUARY

First Sunday, January 4, 1925

Uniform Fast Day Lesson

Why do I believe that if we are to become the kind of people the Lord has intended we must maintain the sanctity of the home? (See Superintendents' department for outlines.)

Second Sunday, January 11, 1925

Lesson 1

Text: Section 1.—The Birth of Christ.

Objective: To show the divinity of Jesus.

Suggestions to Teachers

The purpose of this lesson, as a part of the course of lessons here to be studied, seems to be to lay the foundation for belief in the divinity of Jesus. It is believed that this purpose can be served by stressing the following features dwelt upon in the text.

1. The purport and significance of prophecies foretelling his birth, and the place of it.

2. The divine announcement to Mary.

3. The signs of his birth on both continents.

4. Care for his preservation. Let these various features be dwelt upon, and the events learned accurately. Consider care-



INDIANAPOLIS BRANCH, INDIANA

First Counselor to Branch President; Geo. T. Thomas, former Branch President; John S. Morris, Superintendent Sunday School; Ralph Greeson, First Assistant; Tell Cunningham, Branch President; Louis W. Jones, Second Counselor to Branch President; Lee M. Cadbe, Branch Secretary and Recorder.

fully the subject matter of the "Notes," and if possible bring into the class more of the fascinating accounts of Farrar and Josephus.

Third Sunday, January 18, 1925

Lesson 2

Text: Section 2, paragraphs 1 to 8 inclusive.

Objective: To show the need of the world for an authoritative vital religion.

Suggestions to Teachers

The failure of pagan religions to satisfy human longings, and the underlying reasons for that failure should be thoroughly established by this lesson. To this end, the nature of pagan worship should be dwelt upon, and the contrast between pagan belief in a multitude of deities and the Christian belief in one God—the Father of All, the Creator of the heavens and the earth and the ruler of them, should be emphasized. The relation between the standard of life of a people, and their conception of Deity should be stressed, and out of the whole the class should come away with a fixed impression of the importance to every individual and nation and people of a true conception of God, His nature, attributes, and relationship to, and will concerning, man. As much reading in any of the works cited

in the notes as is possible should be done. Assign some class member to report more fully on historical data applicable to the lesson. If none of the cited works is available, read in any ancient history what is said of the religions of ancient peoples and note the consequent effects on the manner of their lives. It is believed that a very intense and genuine interest can be awakened and maintained by leading the class into the wealth of attractive learning recorded in history.

Fourth Sunday, January 25, 1925

Lesson 3

Text: Section 2, paragraphs 9-22.

Objective: To show how the Lord causes the world to be prepared for the carrying out of His purposes.

Suggestions to Teachers

The class should be impressed by the study of this lesson with the thought that when the Pagan religions had broken down and the demand for an enduring religion was present, the world politically was also prepared for its advent. The operation of an intelligent guiding power shaping the course of world events, and preparing it for ultimate purposes, should be made to appear. Suggestions given with the last lesson as to reading, apply also here.

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper

First Year—Our Church and People

LESSONS FOR JANUARY, 1925

First Sunday, January 4, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended we must maintain the sanctity of the home? (See Superintendents' Department for suggestions.)

This will be promotion day. If the work is well in hand, this detail can soon be completed and at least a brief discussion of the fast day lesson can be had with your class. (See Superintendents' Department for suggestions.)

Second Sunday, January 11, 1925

Lesson 1. A Wonderful Story of Our Own Day

Objective: To teach that an appreciation of our Church comes from a knowledge of its principles.

General References: "Our Church and People," Chapter 1.

Problems and Illustrations: In the development and application of the subject, discuss with the class:

One appreciates anything only by knowing about it. A knowledge comes through observation, study, revelation. Our Church has a wonderful organization and our boys and girls need a knowledge of its principles and teachings. This knowledge will bring an appreciation of its grandeur and the truth of its teachings.

Note: We have pleasure in offering to our teachers and the boys and girls in this class, a brand new text, specially prepared for us by Brother John Henry Evans.

Not only will the pupils find this book mighty interesting reading, but the teacher will find it easy to teach. Detailed outlines will not be presented in the Juvenile. Some suggestions and supplemental references will be given, and with these the teacher should be able to work out a first class outline for each lesson.

Get the book into the hands of all the pupils, supervise the study, and not only will joy and satisfaction be yours, but your class will grow in knowledge of and a testimony of the authenticity of our Church.

Third Sunday, January 18, 1925

Lesson 2. The Forks of the Road

Objective: To teach that in order to gain salvation we must follow the Savior's plan.

General Reference: Text book, chapter 2.

Problems and Illustrations: In the development and application of the subject discuss with the class:

Every move one makes calls for some kind of a decision. The person who makes the right kind of decision, is the person who achieves success, happiness, contentment and eventually salvation. Our boys and girls have aids in helping them make decisions: would parents approve? Would their Sunday School teachers approve? Could they face God with the decision? And they can ask God for aid in making the decision.

Your text points out many reasons for the necessity of making the right decision in matters of religion.

Fourth Sunday, January 25, 1925

Lesson 3. The Way Out of the Woods

Objective: To teach that proper authority is necessary to make effective any act in the Church.

General References: Text, chapter 3; additional material can also be found in the following: Sjodahl, "Reign of Anti-Christ;" Widtsoe, "Restoration;" Roberts, "The Gospel;" Talmage, "Articles of Faith."

Problems and Illustrations. In the development and application of the subject discuss with the class:

While Christ was on the earth, the proper authority existed on earth; He left this authority with His apostles; through the acts of men it was taken from the earth. Ask your class to name the offices of the Priesthood in our Church.

Note: Remember, make a detailed outline of your material, and aim at your objective in the outline.

Third Year—"What it Means to be a Mormon"

LESSONS FOR JANUARY

The Gospel of Christ is replete with wonderful teachings and principles. "Mormonism," the Gospel pure restored in

these last days, is full of these vital principles, because it is indeed the true Gospel of our Savior.

Our Sunday School teaching should have as its object, the making of real Latter-day Saints. Is it doing this?

The lessons planned in this year's work, so ably set forth in Brother Adam Bennion's book "What It Means to be a Mormon" will help the boys and girls more fully to realize the significance of the beliefs we have had and the principles we teach.

The things we learn should be assimilated by us and become indeed a part of our very being. If the Gospel truths are thus assimilated, they vitalize our souls, and our daily lives should give some evidence of that vitalizing force.

The teacher should be happy to realize that these particular lessons can be so readily reinforced by the experiences of those who yet live. Many illustrations may be had from men and women who live in our own communities. Avail yourself of every opportunity to enrich your teachings by bringing before your class some rich personal experiences of those valiant in the Gospel, who have lived in these last days, and of those who yet live.

First Sunday, January 4th, 1925

Uniform Fast Day Lesson

Why do I believe that if we are to become the kind of people the Lord has intended we must maintain the sanctity of the home? (See Superintendents' department for outlines.)

Note: This is the year for promotions. You should have some time to summarize the work of 1924, and introduce to your class the work of 1925.

Second Sunday, January 11th, 1925

Lesson 1. "Why Are You a Mormon?"

Objective: To teach that there are real live reasons for being a Mormon.

General References: "What it Means to be a Mormon," Chap. 1. "Why I Am a Mormon," by Wm. A. Morton; "Leaves From My Journal," Wilford Woodruff. The three tracts "Why Mormonism," by Elder B. H. Roberts, will be mighty helpful in this course. The three may be had for 5c at the Deseret Book Company.

Problems and Illustrations: In the development and application of the subject, discuss with the class—Mormonism has a real plan in the scheme of existence. Mormonism offers certain specific things

that are vital. It appeals to the religious instinct as well as to the practical mind.

Topics:

- I. Mormonism.
 1. What is it.
 2. Why so called?
 3. Where did we get it?
- II. Reasons for being a Mormon.
 1. Why were our parents?
 2. Why our grandparents?
 3. Why are we?
 - a. Example of forbears.
 - b. Appeal of teachings.
 - c. Testimony through works and prayer.

Note to teachers: Use the text book freely in the class. In preparing your lessons refer often to the questions after each chapter. Outside reading will help you to make your teaching more interesting and more vital.

Third Sunday, January 18th, 1925

Lesson II. "Why a Religion at All?"

Objective: To teach that all men seek something to look up to as a guide to their endeavors.

General References: "What it Means to be a Mormon," Chap. 11, "Fundamentals of Prosperity," Babson; "Religion Worth Having," Carver.

Problems and Illustrations: In the development and application of the subject, discuss with the class, All men have ideals. Everybody seeks some higher power to look up to. All great leaders in the world's history have been religious.

Topics:

1. What is religion?

Dictionary meaning.
- II. What does it do?
 1. For the individual.
 2. For the family.
 3. For the community.
 - a. In the church.
 - b. In school.
 - c. In business.

Fourth Sunday, January 25th, 1925

Lesson III. "Making a Religion Worth While"

Objective: To teach that a religion must determine a constructive and serviceable daily course of action if it is to be worth while.

General References: "What it means to be a Mormon," chap III. Matt. chap. 23; James 2:14-26. "Religion and Business," Babson.

Topics:

- I. Physical growth.
 1. By proper food.

- a. Thorough eating.
 - b. Proper assimilation.
 - 2. By muscular effort.
 - a. Proper exercise.
 - b. Continual use of muscles to keep developed.
 - II. Religious development.
 - 1. Through reading and study.
 - 2. Through attendance at services and Sunday School.
 - 3. By exercise of knowledge.
 - a. Living what we learn.
 - b. Exercise of our religious muscles to keep developed.
 - 4. By giving service.
 - Further develops us.
- Note to teachers: Incidents from the school room, the athletic field, etc., will help to drive home the objective of this lesson.

A Child's Thanksgiving

By Alice Morrill

I thank you, my Mother, for what you have done
I'll try to be, ever, a dutiful son.

I thank you, loved Father, for kindness and care;
I'll try hard to help you—each burden to share.

I thank you, dear Teacher, for lessons each day;
I'll study, and strive to advance every way.

I thank Thee, All Father, for these, and for all
Thy blessings and mercies—Thy gifts great and small

Thou gavest my life and this earth for a home,
For this I am thankful, whatever my come.

For Thyself, my All Father, let gratitude soar—
For power to praise Thee, and will to adore.

I'll strive to remember to serve Thee each day
By helping Thy loved ones, whose paths touch my way.



L. D. S. SUNDAY SCHOOL, SECOND WARD, PRESTON, FRANKLIN STAKE, IDAHO
Superintendent, Adolph Worston; First Assistant, Samuel D. Jensen; Second Assistant, George S. Winn.

FIRST INTERMEDIATE DEPARTMENT

*George M. Cannon, Chairman; Josiah Burrows, Adam Bernion, Alfred C. Rees
and Eugene Hilton.*

First Year—Book of Mormon

LESSONS FOR JANUARY

First Sunday, January 4, 1925

Uniform Fast Day Lesson

Why do I believe that if we are to become the kind of people the Lord has intended we must maintain the sanctity of the home? (See Superintendents' department for outlines.)

Promotions

Second Sunday January 11, 1925

Lesson 1. The Bringing Forth of the Book of Mormon

Objective: To teach that the Lord fulfills His purposes.

Text: Book of Mormon.

References: Life of Joseph Smith or Church History.

Introduction: This year's work will be devoted to a study of the Book of Mormon, which is one of the most interesting and fascinating stories in our Sunday School course of the Lord's dealings with His people. Have a copy of the Book of Mormon with you today. Let the class see it. Let them observe how large a book it is, how many pages, and how it is divided into books. Then tell them you are going to let them know of the wonderful manner in which we, as Latter-day Saints, came to get this valuable book. You are now ready to tell of its coming forth, through the Prophet Joseph Smith, before you make a study of the Book itself.

Treat each point briefly:

- I. The Prophet's Vision.
 1. The religious agitation.
 2. His prayer for wisdom.
 3. Appearance of the Father and the Son.
 4. The promise to the boy.
- II. Moroni's Visit. (3 years later.)
 1. Comes to Joseph at night.
 2. Tells him about the prophecies.
 3. Explains about the hidden records.
 4. Shows him what is to be done with the records.
 5. Makes important promises to the boy.

III. Joseph Finds the Plates.

1. Angel shows him the spot.
2. Joseph uncovers them.
3. The angel's appearance and instructions.
4. His annual visits.

IV. Translation and Publication.

1. Description of the plates.
2. Manner of translation.
3. Power given to the Prophet.
4. Assistance in copying.
5. Testimonies of the special witnesses.
6. The publication.

Third Sunday, January 18, 1925

Lesson 2. Survey of the Book

Objective: To teach that people are destroyed when they forget the Lord.

Text: Book of Mormon.

Teachers: As a preparation for today's lesson have a general outline of what the Book of Mormon contains. Without going into detail, give the class the picture of the whole book. Let them have a condensed story of the happenings from the time Lehi was called by the Lord until the plates were hidden away by Moroni. It should be your purpose to show to the class the relationship of historical events; how the people prospered or not according to their righteousness; how good men arose from time to time to lead them; how the Savior came to them and established His Church; how the people fell into wickedness; how the records were kept; how the great destruction came; how the plates were hid up; how the world was kept in ignorance of this land until discovered by Columbus. Next Sunday, you will begin to learn about some of the great and good men who are the chief characters in the Book of Mormon.

The principal events:

1. The Lord calls Lehi.
2. Lehi and family depart.
3. Securing the plates.
4. Building the ship.
5. Arrival in Promised Land.
6. Division of the people.
7. Building of cities.
8. Their industries.
9. Savagery of the Lamanites.
10. Their wars and migrations.
11. Predictions of the Prophets.
12. The Savior's visits.

13. Establishment of the Church.
14. The great destructions.
15. Increased wickedness of the people.
16. The final battle.
17. Destruction of Nephites.
18. The plates.
19. Promises concerning the Lamanites.

Fourth Sunday, January 25, 1925

Lesson 3. The Call of Lehi

Objective: To teach that the Lord calls good men to do His work.

Text: Book of Mormon.

References: 1 Nephi, Chapters 1 and 2.

Teachers: Show a world map to your class and point out the city of Jerusalem. Give them a description of the city as it was about 600 B. C. Show them a picture of Jerusalem. Tell them why it has been so important and why it is called the Holy City. Consult Bible Helps as preparation for today's presentation.

After having your class get a mental picture of Jerusalem, tell them of the religious condition of the people at the time Lehi lived, and how the Lord had pleaded with them through His prophets, to repent. Now turn to the Book of Mormon.

- I. Prophets Preach to the Jews.
 1. Ask them to repent.
 2. Warn them of the destruction of Jerusalem.
- II. Lehi's Prayer.
 1. He seeks the Lord.
 2. Receives a vision.
 3. The Lord's command to him.
 4. Lehi's obedience.
- III. The Departure.
 1. Lehi Leaves his possessions.
 2. Takes his entire family.
 3. Goes into the wilderness.
 4. Camps near the Red Sea.
- IV. Lehi's Family.
 1. His oldest sons.
 2. His two younger sons.
 3. His wishes concerning his sons.
 4. Nephi's testimony about his father.
- V. The Lord's Promises to Nephi.
 1. Concerning Laman and Lemuel.
 2. Concerning Nephi.
 3. Concerning the Promised Land.

Note: Make it a matter of regular procedure each Sunday to have members of your class read aloud before the class select passages from the lesson. Let these verses be such that the children can easily read and understand. This will be the means of introducing them to the Book of Mormon and of becoming familiar with its contents.

As you discuss the sacrifices made by Lehi in quitting his home and his friends, you may point out how the Latter-day Saints today are doing the same thing in many of the nations of the world, when the missionaries preach to them the Gospel, and warn them of the destructions that are to come upon the earth. They, too, are coming to a Promised Land set aside for those who will serve the Lord.

Third Year—Life of Christ

Text: "A Life of Christ for the Young," by Weed.

LESSONS FOR JANUARY

First Sunday, January 4, 1925

Promotions and Uniform Fast Day Lessons

Subject for Fast Day: Why do I believe that if we are to become the kind of people the Lord has intended, we must maintain the sanctity of the home? (See Superintendents' department for suggestions.)

Second Sunday, January 11, 1925

Lesson 1. "The Land Where Jesus Lived" (See Chapter 1 of the Text), and "The Shepherds' Plain" (See Chapter 2.)

Objective: To teach that God is no respecter of persons; and that His truths are given to those who have faith and who believe His words.

Suggestions to Teachers: In chapter 1 the author seeks to give the reader some idea of the Holy Land. This should be supplemented by the teacher by reading from any authentic source further descriptions of Palestine. Any good Encyclopedia may be consulted; or most advanced geographies. In this way the teacher will be able to see that the students get a correct idea of the country.

In the second chapter the author deals with the ancestry of Jesus in a way likely to excite the attention of the boys and girls. Then he goes on to describe the Shepherds to whom the message of the birth of the Savior came. These men although humble and comparatively poor were men of faith and believed the word of the angel. For the account in the Bible see Matt. 1:18-25; Luke 2:1-20. Besides reading the Scriptures in connection with these lessons, the teachers should read the accounts given of the various events studied, in any work on the Life of Christ that they have access to.

Third Sunday, January 18, 1925

Lesson 2. "The Stranger of Bethlehem" (Chapter 3 of the Text); and "The Infant Jesus in the Temple" (See Chapter 4)

Objective: To teach that the things of God are known by the Spirit of God.

Suggestions to Teachers: In chapter 3 the author gives a very beautiful account of the visit of the shepherds to the manger in which the Savior lay cradled; and in chapter 4 describes his idea of the occurrences that took place at the time the infant Jesus was brought first to the Temple. For the account of this in the Bible, read Luke 2:21-40.

Fourth Sunday, January 25, 1925

Lesson 3. "The Star of Bethlehem" (Chapter 5 of the Text); and "The Flight into Egypt" (See Chapter 6)

Objective: To teach that it is impossible to deceive God.

Suggestions to teachers: The events narrated by the author of our text are told very graphically. For the account in the Bible, read Matt. 2:13-23. Two works of reference especially helpful to teachers who wish to be better informed on the life of the Savior are, "Jesus the Christ," by Elder James E. Talmage, and Farrar's "Life of Christ."

I never knew one man or woman who steadily avoided the house of prayer and public worship on the Lord's day, who did not come to grief, and bring other people to grief.—Bellores.

RECORD SUNDAY SCHOOL BOYS

Two members (brothers) of the Second Ward Sunday School, Brigham City, with a good record for attendance and punctuality.



EDWARD MORRIS

Has never been absent or tardy for three years.



CLYDE MORRIS

Has never been absent or tardy for two years.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

WORK FOR JANUARY

To the Primary Teachers:

And now comes another transplanting—from the Kindergarten plot of the great Sunday School Garden—(may we call it the "Garden of the Lord")—to the Primary plot! A bunch of beautiful plants for cultivation that in due time they may bring forth flowers of surpassing beauty, of delicious fragrance and with roots so firmly planted in the soil of truth, that their growth and productivity shall be eternal!

Teachers! Do you see in this a splendid opportunity for good? Do you rejoice in and thank the Father for it? Are you determined to put your heart and soul in the work? Have you cultivated and are you cultivating that love of which Brumbaugh speaks:

"You cannot touch the life of the child until you have interfused all that you have and all that you are with an almighty love in your soul for Him and His little ones."

How gladly you would leap forward were you given opportunity to serve the Lord personally—yet, He has said:

"Inasmuch as ye have done it unto the least of these* * * ye have done it unto me."

We beg of you to receive these children with open arms and make them feel you love them.

Take advantage of the splendid opportunity the lessons give you of unfolding to them the Most Wonderful Story Ever Told—God's plan to bring to pass eternal life and happiness to His children, and how He has thus far worked out that plan from its inception in the Council in Heaven, the Creation of the Earth, the Story of our First Parents, His loving interest in their children and their children's children; the manifestation of His love and desire that they should some time return to Him, as shown in the giving of His only begotten Son, who came and served and died that all might live and pointed the way by which all peoples might return and dwell with Him eternally. The folly that led the people away from His Church, making a restoration of it necessary, and the calling of the Boy Prophet in our day and the re-establishment of the Church of

Christ with all its blessings and its promises for time and eternity.

To accomplish this, you **must** have the Primary Text Book, "Bible and Church History Stories." If you have not heretofore read it, read at least Part I, "Stories from the Old Testament" before you teach the first lesson, and **after** you have read the **Preface** and the **Foreword**, keep the "Great Objectives" in mind in the preparation and teaching of every lesson.

Study each child in your group that you may know their strong and their weak points, and how to encourage the good in them and aid them to overcome the opposite. Get into their lives and cultivate them as carefully as you would choice flowers which you intended to grace the Master's table and which you knew He would examine as of "your planting, of your watering."

Ask yourselves the question at the close of each Sunday's lesson, "Have I done the best that I could today?"

We hope to be able to offer suggestions for some songs correlating with the aims of our lessons, and possibly stories that will be of use in making more striking "points of contact" or illustrating and enforcing the aim, but shall constantly caution and warn you against so using the stories as to overshadow the scripture story which we would look upon as a calamity rather than a benefit.

That you may get the fuller benefit from study in preparation of the lessons and the larger vision than your children are yet capable of, do not fail to answer the preview questions each month. Remember the saying:

"To be accurate, write; to remember, write; to know thine own mind, write," and answer them in writing, so will you grow in the knowledge and in the testimony of the truth, and in the living of it.

Your Committee.

First Sunday, January 4, 1925

Promotions. As you no doubt have been careful in the making up of the list of children promoted to the First Intermediate Department—giving names (correctly spelled) and addresses—see to it that there comes to you similar lists, which it is hoped you have looked over beforehand and familiarized yourselves

with the names of the children coming to you that you can address them by name. Give very careful consideration to forming the groups for the Primary Class, that "chums" are put into the same group. There is much in starting right.

Do not immediately forsake all of the Kindergarten methods and songs yet use sufficient primary methods and songs to enable the children to recognize and feel their promotion. Do not perpetuate too long Kindergarten "rest exercises," but rather train your children to better attention and increased powers of concentration.

Devote all the time necessary to insure proper reception of the children, making them feel that they have indeed "come to their friends," and careful selection in making up the groups for class work. Save sufficient time to take up, if even briefly, the Fast Day topic for its double value of content, inspiration and discipline.

Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must maintain the sanctity of the home?

Song: No. 46, "Love at Home."

Aim: Love is an essential element in the home.

Memory Gem:

"There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home."

Outline:

- I. Some signs that indicate love in the home.
- II. Love for God as shown in the home.
 1. Manifested by prayer.
 - a. Family prayers.
 - b. Private personal prayers.
 - c. Blessing upon the food.
 - d. Administration by the elders.
 2. Manifested by reverence for the name of the Lord. (No swearing.)
- III. Love for parents.
 1. Manifested by obedience and respect.
 2. Manifested by little acts of helpfulness.
- IV. Love for brothers and sisters.
 1. Manifested by absence of quarreling.
 2. Manifested by loyalty.

Point of Contact: Sing, "Love at Home." Have children repeat any of the words that they can remember. Discuss meaning of these words. What is meant by "There is joy in every sound, when there's love at home?" What sounds

would you expect to hear in a home where there is love?

Subject matter of lesson: Develop the outline.

Application: What signs of love are there in your home? Are you helping to keep love in your home? How are you doing it? Do you know of anything you could do now that you hadn't thought of before?

Repeat the memory gem.

Sing, "Love at Home," for closing song.

Second Sunday, January 11, 1925

Lesson 1. The Creation

Reference: "Bible and Church History Stories," page 11.

Third Sunday, January 18, 1925

Lesson 2. The First Parents

Reference: "Bible and Church History Stories," page 17.

Fourth Sunday, January 25, 1925

Lesson 3. Two Brothers

Reference: "Bible and Church History Stories," page 24.

Preview of January Lessons

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

1. Why should we, of all people, believe in the sanctity of the home?
2. What scriptural evidence have we of our pre-existence? (See John 1:1, 14; 6: 62; 16:28; 17:5. Abraham 3:22-26. Read chapter 2, "Jesus the Christ," by Elder James E. Talmage.)
3. What do the scriptures say as to who was the Executive of the Father in the creation or organization of the earth? (Moses 2:1; 1:32; Mosiah 3:5 and 8:4;2; III Nephi 9:15; Doc. and Cov. 45:1; 76: 24; John 1:3; Col. 1:16-17. Do not fail to read chapter 4 of "Jesus the Christ.")
4. Why was it necessary or desirable for us to leave the Spiritual world and come to this earth? Why did "the morning stars sing together and all the sons of God shout for joy?"
5. Why do you think you kept your first estate? (Abraham 4:26-28.)
6. Why was the Fall necessary? (See "Compendium," pages 3-5.)
7. What has the Lord revealed in our day as to the Fall of Adam and the opportunity given him and his seed to gain immortality and eternal life? (Doc. and Cov. 29:35-45.)

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR JANUARY

First Sunday, January 4, 1925

Uniform Fast Day Lesson

Lesson 73. The Visit of the Wise Men

Objective: To teach that we are made happier by giving to others.

General References: Matt. 2:1-11; "Jesus the Christ," pp. 97-99, 108. "Sunday Morning in the Kindergarten," Second Year.

Questions and Problems: In the Far East lived three wise men. They studied the stars. They knew there was to be a new star in the Heavens when the Christ child would be born. So they watched every night. One night a new star was seen. They thought this one must be the one telling of the birth of the Savior, it was so bright. They prepared to visit the Christ child. They took costly gifts and started off. It was a long journey. They let the star guide them. The King heard about the wise men seeking the Christ child. He was jealous of the new King Jesus. So he told the men when they found the child to return and tell him. The wise men found Baby Jesus in the stable. The star led them to him. They gave their presents to the Baby. The night before they left an angel came and told them in a dream not to go back and tell the King, so they went back another way. Why did the wise men want to give the Christ child gifts? Why did the King want to know where the Christ child was? Why didn't the wise men return and tell the wicked King?

Topics:

- I. The Wise Men.
 1. They study stars.
 2. They discover a new one.
 3. The journey.
 4. The jealous king.
 5. The Wise Men at stable.
 6. Their gifts to Christ child.
 7. Heavenly Father's message to Wise Men.
- II. How we can show love.
 1. By making others happy.
 2. By giving to those who have not.

Second Sunday, January 11, 1925

Lesson 1. "The Flight Into Egypt"

Objective: To teach that those who are obedient to the promptings of the Holy Spirit will be protected and guided.

General Reference: Matt. 2:12-23. "Sun-

day Morning in the Kindergarten." First Year, pp. 12, 13, 14, 15.

Rest Exercise: Talk to the children about nature, how everything obeys a higher power. Let one child stand behind a chair and give orders, such as "Wind, blow the trees." "Blow the clouds." "Clouds, let the rain come down." "Sun, shine," etc. The children will think of a lot of things they can do.

Topics:

- I. The Wise Men.
 1. At the Inn.
 2. Preparing to start early next morning.
 3. In the night each is told not to go back to King Herod.
 4. The next morning, they take a new route.
- II. Joseph's warning.
 1. An angel appears.
 2. The journey.
 3. Joseph and Mary fear no evil.
 4. Their arrival.
 5. The second visit of the angel.
- III. Our warnings.
 1. How they come: In dreams; voices within. Our parents; our teachers.
 2. If children learn to obey earthly parents, they can obey Heavenly Father.
 3. We should pray for guidance.
 4. Teachers, relate incidents from life, showing how you have been guided and protected by obedience.

Third Sunday, January 18, 1925

Lesson 2. "The Childhood of Jesus"

Objective: To teach that by being obedient to God's laws we grow strong in body and in spirit.

General Reference: Luke 2:39-40. "Sunday Morning in the Kindergarten," First Year, pp. 15, 16, 17.

Rest Exercise: Let children suggest what they can do to help in the home. Then let them tell how they would do it. They are now ready to do the work and show you how they would do things to help their parents.

Topics:

- I. Joseph and Mary in Nazareth.
 1. Jesus in His home.
 2. His father's occupation.
 3. Jesus helps his parents.
 4. Jesus as a child helps others.

II. Our childhood.

1. Our homes.
2. What we can do in our homes.
3. How we can keep the Christ Spirit in our homes.
By being helpful and cheerful.
4. If we learn to be helpful and cheerful when young we will grow up to be the same.
5. Jesus wants us to do the same as He did.

Present each child with a cut out of two children, a boy and a girl about three inches high. On each doll have the following: "We are jolly helpers." Don't forget to ask the children what these dolls said.

Memory Gem:

"Even I a little child,
May help some one today.
I can make my parents glad,
If quickly I obey."

Fourth Sunday, January 25, 1925

Lesson 3. "Jesus in the Temple"

Objective: To teach that our love for our parents is shown by our willingness to obey them.

General Reference: Luke 2:40-52. "Sunday Morning in the Kindergarten," pp. 17, 18, 19.

Rest Exercise: Sing and dramatize, "Father and Mother's Care," Patty Hill, p. 74.

Topics:

- I. The Feast at Jerusalem.
1. Purpose of feast.

2. Preparation for the journey.

3. Jesus was old enough to go that year.
4. The way they traveled in those days.
5. The temple. (Show a picture of a temple.)

II. Jesus in the temple.

1. How Jesus behaved in the temple.
2. What people did in the temple.
3. Jesus talks to the wise men.
4. The people return to their homes.
5. Jesus is missing.
6. Parents go back in search of Him.
7. Find Him in the temple.
8. Jesus returns with parents, willingly.

III. Our Temple.

1. What we can do to help.
2. How we can prepare to go to the temple—by being helpful, cheerful, and kind.
3. How we can be obedient to parents. When we are playing and they call, we should go at once. Name other ways.
4. When we grow up and Heavenly Father calls us to help we will be ready and willing to do so.

Present each child with a little card with the following written on it:

"Even I a little child,
May help some one today.
I can make my parents glad,
If quickly I obey."

Have the children tell you what the card says.



Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University

Statistics 1923-24

Enrollment:

a. Stake Officers	417
b. Ward Officers and Teachers.	3,399
c. Pupils	46,244

Total 50,244

Average Attendance of Pupils..... 36,208

Percent Attendance of Pupils..... 77.9

Gleanings from the Religion Class Convention

The most spirited and the best attended Religion Class convention ever held in the Church was held Sunday morning, October 5, in Barratt Hall; at least, the verdict of many was to that effect.

Barratt Hall was entirely filled except for the balcony, and a few people who came in late were forced to take seats up there in order to find seats at all.

The program was spicy, full of meat, and was given with dispatch. The speakers were not only given a time limit but they were actually held to a time limit. For that reason each one gave a compact, enjoyable speech. For the benefit of those workers who could not be present at the meeting, the salient points stressed by the speakers are given in this resume.

Dr. Widtsoe Predicts Great Year for Religion Classes

"We are just beginning the greatest

year in the history of Religion Class work, according to Dr. John A. Widtsoe, Commissioner of Education, in his opening address before the Religion Class workers of the Church Sunday morning, October 5, in Barratt Hall. Last year was, in many respects, the greatest year for the work we have ever had, Dr. Widtsoe declared, and this one that has just opened ought to be greater even than that.

"We are going to build on the foundation laid by Karl G. Maeser and his associates," Dr. Widtsoe continued. "Those men laid a broad foundation upon which we can raise a mighty structure. The Religion Class movement is bringing a change in the thought of the world towards week day religious training. The world is stepping forward in this work. Week day schools of religion are being established in many states, but that does not mean that we are not going to hold the leadership. We are going on to greater efforts."

In concluding Dr. Widtsoe admonished the workers to be cheerful and courageous; declaring that the work had so far advanced that success is assured. This, however, does not mean, he said, that we have no problems; we have many but the time has come to be cheerful about the work.

The Spirit of Song

Discussed by Field Secretary
William A. Morton

Singing forms a very important part of Religion Class work, Elder Morton said, in beginning his talk; it is the Alpha and Omega, the beginning and end. Elder Morton pleaded for a better understanding, a closer observance of the meaning and the spirit of the songs we teach the children.

"We too frequently sing over the children's heads," he said. "Then, too, we don't think of what we sing. The other night about eleven o'clock I was called out of bed by the ringing of my telephone. A voice asked if I knew who hid the plates of the Book of Mormon in the Hill Cumorah. I said, 'You ought to know that; you've been singing about it all your life.' 'I don't remember it,' the voice replied. 'Hold the phone and I'll sing you a line or two: 'Sealed by Moroni's hand, it has for ages lain.' 'True enough,' the man answered; 'I should have known.' 'Indeed, you should,'" said I.

Then Elder Morton told a story indicating that we sing over children's heads, or at least we do not make our songs clear.

"A little boy went home from Sunday School one day and said, 'I've learned a new song.' 'What is it?' his mother asked. 'Master the temple is raging, the pillars are tossing high,' the boy replied. He had entirely missed the point, and yet that is a beautiful song. It can set the spirit of a class or a meeting when it is properly understood and sung.

"I went into a ward," Elder Morton continued, "where the children were singing, 'Catch the Sunshine.' I asked them what it meant. They didn't know. Then I told them this story. 'A bird was sitting in a tree singing merrily. The bird was singing of the bright and beautiful day. A frog from the ditch began to sing. He said the world was all dark. The bird, upon investigation, discovered the frog was looking into a musk-rat hole.

Some of us are like the bird and some are like the frog, Elder Morton inferred. Then he told a story of President Wood of Canada, to indicate how some men can find sunshine everywhere.

"President Wood and I were riding along in Canada," Elder Morton said in part. "'It's wet and cold,' said I. 'Good,' President Wood replied; 'Now the people will come to church.' 'It's terribly windy,' said I. 'We couldn't live in this country without the wind,' said President Wood; 'the wind blows the snow off so the cattle can find feed in the winter time.' A lady said, 'I fear I have planted my garden too early.' 'Not at all,' said President Wood; 'you'll get your crop earlier.' 'I have planted my garden too late, I fear,' said another woman. 'Just right,' said President Wood; 'the weeds will not bother so much.' 'I believe you'd speak a good word for the Devil,' said I, turning to President Wood. 'He's a bad character,' said President Wood, 'but I do admire his perseverance.' A man like that can catch the sunshine everywhere."

In conclusion Elder Morton made the statement that Eliza R. Snow had preached greater sermons with her songs than the preachers had with their sermons.

Aims of Prayer

By Dr. George H. Brimhall

"When I was assigned this subject to discuss here today," said Dr. Brimhall, "I began thinking about it. Then I began reading and conversing about it. I came to the conclusion that prayer has two great purposes. Through prayer the race began its religion; the child began its life—each made a call for help. Adam and Eve heard the voice of the Lord over towards Eden, and Adam cried out, 'O,

Father; O Father!' Later the family cried in unison, 'O, Father!'

"Then a new object for prayer was discovered. Man learned of the spiritual nature of the Father—then he gave thanks. Receiving, giving, are the two great objects of prayer.

"There is a third prayer—the officiating prayer that links heaven to earth. I agree with Brother Morton—Eliza R. Snow has done much towards instilling the thrill of keeping the word of wisdom into the hearts of the children. Those great questions of hers in 'O My Father' form another purpose for prayer.

"Selfishness is shown in call for help: thanksgiving is stripped of selfishness—it is full of love.

"'Lord, help me to be grateful,' is a part often neglected in our prayers before our children. It is a great thing to be appreciative.

"Then there is the duty object of prayer. We pray because it is our duty. A duty call often ends in a love conversation. It is a noble object to pray because it is my duty. The person away from home feels it his duty to write a letter to mother. He begins from a sense of duty, but he is soon writing, actuated by love. So in our prayers: we begin from a sense of duty, but we conclude with a love message.

"We should pray in order to form the habit, for the habit of prayer is a royal thing. The habit of fervency should be developed.

"In conclusion, the way to get our children to pray is to cultivate right objects for prayer. To 'count your many blessings' is a good way to begin."

Having an Objective in Teaching

By President Franklin S. Harris

"Although my subject has been announced," President Harris, of the Brigham Young University began, "my talk will be mainly about hunting.

"A youth and I went hunting turkeys down in Mexico. We at last found a flock of turkeys in a beautiful spot. We jumped from our horses, trained our guns on the turkeys and began to fire. We shot and shot, but the turkeys all escaped. We didn't even ruffle a feather. Although we hunted nearly a week, we saw no more turkeys and, consequently, had to return home without any.

"Later I went hunting deer with an experienced hunter. By shooting at marks I discovered that I was a better shot than he. We found some deer and as they began to run away my friend

said, 'I'll take the one on the right; you take the one on the left.' His fell at the first shot. I shot several times but mine ran away. 'There's something wrong with my gun,' I said. 'No, wrong with you,' the hunter replied. 'Where did you aim?' 'Why, at the deer,' I replied. 'At what spot on the deer?' 'O, I just aimed at the deer.' 'You can't hit them that way,' he answered. 'I always select a little spot just back of the deer's shoulder. Anyway, you had buck ague.'

"Later I went hunting alone. That time I selected my spot. Though I was excited I calmed myself and drew down on the spot. I got two deer.

"In Religion Class work we have a spot to aim at—to supplement the instruction given in the day school with spiritual training. We must learn to aim at spirituality. We must not do as I did when I shot turkey or deer; we must aim at the hearts of the young people. Find the heart and aim at it. We should never allow children to go out of our presence with a flock shot."

The Bearing of Testimonies

By President W. W. Henderson

"What President Harris said about objectives is my starting point," President Henderson of Brigham Young College said in the beginning of his talk on the bearing of testimonies. "The testimony bearing, if it is to be successful, must be directly related to the objective of the lesson. The child must first get an understanding, must see what the teacher is shooting at; then he must form correct associations; and then he must express these associations.

"We must be careful about imitative testimonies; in fact, it might be better to avoid the word testimony altogether. The child remembers what his parents said in fast meeting and imitates it, when his knowledge is not the same, his understanding is not the same.

"There is no fear in the child of expressing himself. If he has really assimilated the message of the lesson; he wants to talk and support the objective. The teacher can bring the child closer to the central point of the lesson by questions. In this way she can get a collective testimony from the class.

"If the child understands the point of the lesson; if he has formed proper associations; if he has expressed himself, he has placed himself on record and has fixed himself, given himself to some cause—from that, most often, there is no return."

Teaching and Teacher Training

By Dr. Adam S. Bennion

"Each of you Religion Class workers is charged with the responsibility of seeing that each leader and teacher has a Religion Class handbook, and that each pupil of the third grade and higher has a reader that he may read himself."

Dr. Bennion then related a personal incident in order to bring out his point that one who is **engaged** is engaged from top to toe.

"You are **engaged** in Religion Class work," he declared. "I have four loves about which I wish to speak. First, the love of God, which transcends all else, is the greatest key to success. If we love God, He will open heaven's windows to bless us. Second, there is the love of learning. The teacher should get up a real passion for knowledge. Too many teachers run only a temperature—they never develop a **fever**. Third, there is the love of service. You exhibit that love here this morning by your presence at this early hour. Some, as Howard R. Driggs used to say, like to spell the word, 's-e-r-v-i-c-e,' but others like to spell it, 's-e-r-v-e u-s.' Fourth, there is the love of children. If I could have a group of children like this group, 'pointing to the Religion Class of Ensign Stake that was

present—"that I could love, and then, if in return, they would love me, I would count that love one of God's choicest blessings."

A few minutes being left of the time that was allotted to the convention, Dr. Widtsoe called upon Elder Stephen L. Richards, a member of the Board of Commissioners of Education, to say "How-do-you-do."

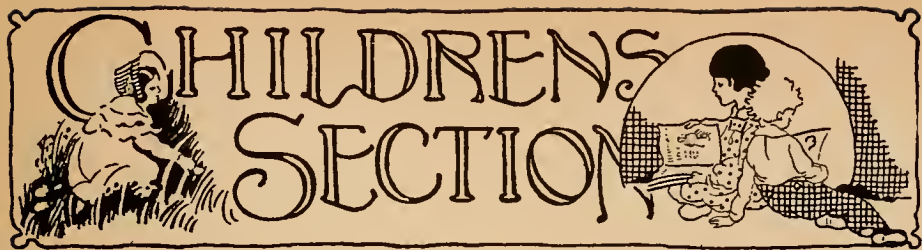
After Elder Richards had greeted the assembled workers, he concluded his remarks by saying, "I was touched by the song. (He referred to the song sung by the Religion Class pupils of Ensign Stake.) When I saw that little girl stand on the box and lead the singing so gracefully, so ably, and so delicately, I got a vision of what can be done. We do not understand the real power of man. We do not appreciate the potency of the spirits under the coats of our boys."

A group of Religion Class children of Ensign Stake was present. During the course of the meeting they were asked to sing a hymn. Without books, and led by a small girl who took her stand bravely upon an elevation, the little tots sang, "Far, Far Away on Judea's Plains." The rendition was good. The little ones sang the hymn in two parts, even though they were not accompanied by any instrument. Dr. Widtsoe called the singing the greatest sermon of the day.



TEACHERS AND PUPILS OF THE RELIGION CLASSES OF LINDON WARD, ALPINE STAKE

All the pupils of Lindon public school are enrolled in the Religion Classes, and are also regular attendants. The movement has the hearty support of the parents. The personnel of the ward faculty is as follows: Ellen M. Cragun, Principal; Luella K. Cullimore, Mary Gleason, Fern Thorne, Ora West, Louie Thorne, Mare E. Hales teachers.



Trueman's Treasure

By Minnie I. Hodapp

CHAPTER VI

"It costs to win and keep a treasure," said Trueman to his mother.

"Yes," said she, "it costs everything most precious to be a true Saint."

"Is it worth the price, mother?" said the boy.

"Yes, yes, Joseph the Prophet said so. He waded through persecution nearly all his life for the Gospel. At last he was mobbed and slain for it. His dear brother, Hyrum, also died a martyr. There have been other blessed martyrs."

"But Jesus paid the biggest price of all," said Trueman fervently. "He died for us all upon the cross. This is His Gospel, His plan to save our souls."

"I am glad you understand these things," said his mother lovingly. "It goes to prove that 'the sheep know the shepherd's voice.'"

This serious and pleasant Gospel conversation was interrupted by a call from the Morris home. Brother Morris himself was very, very sick. Sister Morris asked if Trueman would not bring two Elders to administer to him.

Of course Trueman gladly did this little favor. He called on Brother Clark and Brother Benson. Then he accompanied them.

Brother Morris was in a high and raging fever, but he had faith that the administration would help him. The Elders anointed his head with holy, consecrated oil. They blessed him and prayed for his speedy return to health.

Brother Morris rested that night.

Next day he was much improved. Within a week he could sit up. Trueman called to visit him.

"You are nearly well," said the boy with gladness in his voice.

"Yes," replied Brother Morris cheerily. "The power of the Priesthood restored me or I surely could not have won out. Boy, always center your faith in the principles and ordinances of the Gospel, for they are saving in their nature. They are stepping stones toward a strong and true testimony."

Trueman was not aware of the strength of his testimony, but that day he had cause to measure it. A man who was very bitter against our Church called at the home of Trueman's mother. They engaged in a lengthy discussion on religious topics. The visitor became very angry and cried out: "A testimony is a dangerous thing to have."

"No, no," spoke up the mother's son, "A testimony is a shield and a guide—a light to one's feet through life's journey. It is one of heaven's choicest gifts."

There and then our young Treasure-Seeker defended his faith nobly. From that moment he felt the power of his convictions, and the strength of his testimony.

"Never, in private or in public make a remark that might belittle your faith in the Gospel" said his mother. "Honor it, study it, have faith to proclaim it. This is the wise way."

"I will do the best I can," answered the boy conscientiously.

Trueman was as good as his word. When the seminary course com-

menced for the school year, he elected to study the Bible during two terms. The next year he chose the Book of Mormon. The third year he studied The Book of Doctrine and Covenants. The fourth year was occupied with The History of Our Church.

"Something good is sure to result from such a thorough understanding of Gospel principles," said his mother. She was thinking about a mission-call for her son. He was nearly nineteen years old now.

Instead of a mission inquiry, Trueman received a letter from a man who owned a large sheep range in Wyoming. He wrote offering the boy a job for the spring and summer.

"Dear me! But I hate to see you go," said his mother, anxiously studying his face.

"But I want to go," said Trueman decisively. "It's a good offer, mother, and I shall accept it."

"Very well, son," said she, "But remember your lot is to be cast among strangers. You may not see a familiar friend while there."

It did not take Trueman many days to get ready. Early one morning mother and son stood at the depot watching the approaching train.

"Good-bye, my boy," said his mother bravely and tenderly, "Remember the Great Treasure."

New faces, new associates, new travel, proved refreshing to Trueman. It answered the longing that had been in his heart for quite a while.

The mother heard often from her dear boy. His letters were full of heart-to-heart talks meant only for mother. Among them was one she prized most dearly. It ran, "Mother Mine:

"Your letter so kind and thoughtful is at hand. I want to begin mine by telling you I'm not as good as you think I am—no not one half. You see I've been with a different bunch of fellows this summer. Some of them swear, some drink, some smoke heavily. And mother, I've been temp-

ted, sorely tempted, but thanks to you and your teachings I've kept to the right. How could I, whom you have called a Treasure-Seeker, tamper with tobacco and forget my prayers? As for swearing, it is out of my line. I've been trained to keep a wholesome tongue. Then, too, I know it is a grievous sin to abuse God's holy name.

"Yes, mother, I fully believe that chaste living is the bounden duty of a Saint. The body is the temple of the soul. The person who falls in sin defiles his temple and also falls away from the Gospel.

"One cannot be a Treasure-Seeker unless one maintains a pure heart and clean hands.

"Time is flying. Soon I'll be with you.

"All my love,
"Trueman."

On happy Thanksgiving Day, Trueman came back to his mother.

"Home, home, home!" said he, kissing her again and again.

That evening when they were sitting by the window talking quietly, Trueman looked up at the stars and said, "Just like jewels in the sky! Do you remember, mother, that sweet night when I became a Treasure-Seeker?"

A knock came at the door. Bishop Wilson entered with kindly, affable presence. Said he, "I have an important message for you, Trueman." (The boy's heart beat loudly. He almost knew what the message was.)

"You are called to fulfil a mission. Are you willing to go?" inquired Bishop Wilson.

"Yes, I'm willing to go," said Trueman. "It becomes my duty to share my Gospel treasure with thousands of God's children."

"That's the right spirit, son," said his mother.

A few days later Trueman received a definite appointment. His field of labor was to be in England, near the city of his father's birth.

How the mother and son rejoiced

together! Willingly and joyously they made preparations for his departure. There was no delay, no misgiving, no grieving.

Ready and eager was Trueman to magnify his high calling, for he believed in the words of the wise man, Solomon:

"Be up and doing and the Lord be with thee."

THE END

Spotty, Pink-Eye and White-Tail

By Venice Farnsworth Anderson

Spotty, Pink-Eye and White-tail were three dear little bunnies who lived in a tiny pen in John Greene's back lot. They were as good as bunnies could be but Johnny Greene was a naughty boy. His mama told him to be sure to give his rabbits fresh grass and clear, cold water every day. But whenever he wanted to do anything else he would run off without giving his pets even a piece of lucerne to nibble. The good little bunnies were tired of being treated like this and determined to change matters.

Big brother, Spotty, awoke very early this summer morning and pulled his little sisters gently by the legs until they opened their sleepy eyes.

"Wake up, wake up, sleepy heads," said Spotty. "This is our best chance to run away. Don't you want to live in the big world in the cute little houses we talked about building, instead of staying here to starve with Johnny who doesn't love us and doesn't deserve to have pets?"

At mention of the little houses both bunnies awoke in a twinkling and sat on their hind legs watching Spotty work.

Skutt—thud, skutt—thud went his paws as they flew faster and faster tearing away the soft dirt from the floor of the rabbit house. Soon they had a large enough hole for him to poke his head through. Next came his shoulders and at last with a hard

push the whole of little Spotty bobbed out.

My, how his nose wiggled as he sniffed the fresh morning air! With quick little jerks he hopped over to nibble just a wee bit of crisp, dew soaked grass before he hurried back to help his little sisters out.

"Hee, ee," squeaked Pink-eye as she scratched her hind paw on a piece of sharp wire sticking out from the hole which brother Spotty had made.

Pink-eye could hardly wait to pull her leg off the wire, she was in such a hurry to get over to the tiny green carrot tops which she had been watching with an aching throat as they waved back and forth in the gentle breezes.

"I must just taste these," she said as she jumped briskly across the path and ate three plants. Then she skipped back to help Spotty.

He was having a dreadful time with White-Tail. She was so fat and clumsy. She was grunting "hm—hm" and making a dreadful scratching noise with her back legs for she was stuck right in the middle of the hole. Her head and fore paws were out but her fat stomach would not budge.

"Push, push with your back legs," scolded Spotty. "You can't stay here. You've got to work a little bit or we'll all get caught. I think I can hear Johnny getting up now."

"Oh my gracious! White-Tail, do hurry," begged Pink-eye. "If Johnny catches us he'll put us all back and then we'll starve sure."

"Better push with your hind paws, White-Tail," advised the old Sun, "And Spotty, you and Pink-Eye pull her by the ears, for it is going to be hot these next days and that naughty Johnny is just as likely as not to forget all about you again."

White-Tail didn't like the thoughts of this treatment very much but she did not want to stay with Johnny so she started pushing with all her might.

Pink-Eye grabbed one ear and Spotty the other. Together they gave a

long pull and a short pull and plunk—over they went with White-Tail right on top of them.

In a jiffy up they all jumped. Spotty slipped between the fence rails for he was sleek and thin as a bunny should be. Little Pink-Eye scrambled under the gate, but fatty White-Tail had to run clear along the fence until she found a hole large enough to let her through.

All day long they frisked round the green fields and played Hide and Seek among the bushes. At night they slept cuddled together in an old hollow tree until the old Sun woke them with his first rays. Then up they jumped and started for the foot hills to build their new homes.

White-Tail built hers on a grassy slope from soft moss and leaves. She wanted a nice comfortable place where she could lie and dream all day if she happened to feel like it.

Pink-Eye had always longed for a pretty little place. She hunted round until she found a lot of pink and white pebbles and some glistening brown pine cones. The cones she used for a rustic roof.

To their surprise, Spotty went way back into a tiny canyon which was hidden from the view of naughty little boys and curious dogs. Here in the side of the mountain he found a small cave with rock walls and a soft sandy floor. At the mouth of the cave an old pine tree had been growing for years and years. With great difficulty Spotty squeezed under a root of the tree and got into the hollow. Once in, he gave a squeal of delight and started to work.

All day he dug and burrowed and dug until at last he had what he wanted; several fine rooms hollowed out with lovely hallways running between them.

As soon as the houses were finished the three little bunnies went in search of food.

They had scarcely returned to their homes, laden with lots of good things

to eat when the sun went behind a huge black cloud. Soon the whole sky was covered with heaps of clouds which piled higher and higher every instant. In the west the lightning kept ripping across the sky and crack, boom, boom came the thunder. At first a few great drops of rain fell spattering down and then with a rush came millions of little drops each one trying to beat the other in the race to the earth.

As soon as the worst of the storm was over Spotty hurried out from his snug cave to see what had happened to his little sisters. He could not find a sign of Pink-Eye's house, but he found her frightened almost to death crouching under a great tree which the storm had torn up by the roots.

As soon as he had comforted her they went to look for White-Tail. They came to the place where her house had been but there was not one tiny bit of it left, not even one piece of moss.

They hunted high and low and were just ready to give up when they happened to see White-Tail's blue eyes way back in a hole in a pile of rocks.

"Has he gone?" she whispered, when she saw her brother and sister, so faintly that they could hardly hear her.

"Has who gone? What do you mean?" asked Pink-Eye.

"The dog, the terrible dog," groaned White-Tail trembling all over and bursting into tears.

"Yes, he has gone. Come out and tell us about it," urged Spotty.

"Are you sure he's gone and won't come back?" sobbed White-Tail.

"Of course he has," laughed Spotty.

Very slowly, just about an inch at a time White-Tail crawled out and looked cautiously around.

After Pink-Eye had given her a few carrots which she found scattered round, to revive her, White-Tail started to talk in a shaky little voice.

"You see I was just starting to put my groceries away, when I heard the most terrible noise. 'Whoof-whoof-yip-yip-woof,' it came, closer and closer.

Then I could hear an awful scratching noise and could see a huge paw tearing away at my floor. Before I could even think, one side of my wall fell in. I was so frightened that I could hardly move but I gave a great jump and landed right by these rocks."

"My gracious!" gasped Pink-Eye.

"Then I saw this hole," continued White-Tail. "If I hadn't been so frightened I could never have squeezed in but I managed it some how. The dog came yelping and growling up here. I tried to get clear out of sight but I could still see his big green eyes and sharp teeth."

"How dreadful," said Pink-Eye.

"Then all of a sudden," continued White-Tail, "the thunder came boom—boom and right after that the rain poured down so hard that it drove the horrible dog away."

"Thank goodness it did," sighed Spotty.

"But, oh, dear, the sun is coming out now and he'll come back. My house wasn't any good in the first place, and just look at it now," wailed White-Tail throwing herself to the ground and bursting into tears.

"Never mind dear," said Spotty, putting his paws round her, "you must come and live with Pink-Eye and me in my home."

"Oh, brother!" cried White-Tail, too happy to talk.

Before the old Sun went down that night he paused to look in through Spotty's low doorway. White-Tail was in the kitchen busy scraping the mud from some tender young carrots. Every few minutes she stopped to look at a lovely spinach pie which she had just made.

"Shall we have turnips for dinner?" she called to Pink-Eye who was at work in the big front room. She had just finished making three dear little beds out of cool, fresh oak leaves.

"I think Spotty would like them, sister dear," replied Pink-Eye. "Here he comes along the path now. He must be tired and hungry, too."

A minute later Spotty came up. He cleaned his feet very carefully, on a clover mat before he came in so that he would not track mud onto the white sandy floor.

"My, what fine girls you are," exclaimed Spotty as he looked round and saw what his sisters had been doing. They didn't say anything, but just hurried to get dinner ready.

Promptly at six o'clock they called Spotty. With happy little hearts the three bunnies crouched round an old root which was to be their dinner table in their new home.

"Isn't it the most fun to be living here and keeping house all by ourselves?" asked Pink-Eye as she clapped her little paws with delight.

"Yes," answered White-Tail, "but I am mighty glad we are all together. I don't think it would be much fun to keep house all alone."

"It wouldn't," said Spotty decidedly. "I knew that soon as I started to make mine. You girls don't know how glad I am to have you with me."

But the little sisters were soon to learn how fortunate they were to be living in the strong house which their brother, Spotty, had made for them.

He had gone outside to see that everything was all right while White-Tail and Pink-Eye cleared up the supper things. Suddenly he came running back in without stopping even to clean his feet.

"Quick! Help me push this rock in front of the opening," he gasped. "Here comes the dog."

In a twinkling the bunnies jumped to the rock and tugged and pushed with all their might until they got it before the doorway.

"That's funny," the pup growled to himself. "I am sure I saw a bunny come up here and I can smell it now—but where in the world did it go? This is the craziest rock I ever saw. I can't get hold of it at all. This old tree is right in the way."

And he went on scratching, sniffing

and pawing all round the pine tree and the rock walls of the cave.

Just behind the stone door the three bunnies crouched waiting, ready to jump for their lives at any instant. They were so frightened that they did not dare even breathe and their little hearts beat so loudly that they thought sure the dog could hear them above his fierce barking and scratching.

After what seemed hours and hours to the bunnies, though it was really only a short time, the dog stopped barking and pawing at the ground. He sank down on his haunches to rest, his long tongue hanging out while he caught his breath.

"It's no use," he panted. "I can't do anything and it's getting cold and dark up here. I think I'll go home and come back some other time."

And he did come back many times, but he could never catch the little bunnies. They always watched when they went out to look for food, and

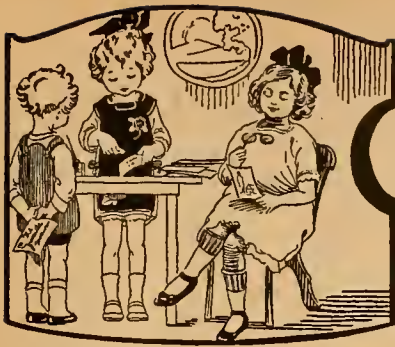
if they saw him coming they would dart under the old root and in the low door before he could see where they went. Then they would push the rock in front of the door, and try as the dog would, he could not break the rock walls of the cave. Neither could he tear away the strong pine root which grew in front of the doorway. Finally he gave it up as a hopeless task and did not ever come up to bother the good little rabbits any more.

Almost every night they slept in their snug oak leaf beds and dreamed of carrots and green fields, while far down in the valley the naughty dog dreamed that he was chasing rabbits round and round a funny pile of rocks, but could never catch them.

And Johnny Greene dreamed, too. He imagined that he was giving his pets pans full of water and more fresh grass than they could use. But all his dreams did not bring his rabbits back to him.

A Boy's Thanksgiving

Thanksgiving means turkey, as I see the thing,
Pilgrim stories, Pocahontas, Miles Standish may bring
To old folks thoughts, but not much to me,
Thoughts aren't filling enough, don't you see?
A gobbler's shank bone and then turn me free
To eat pumpkin pie, that's Thanksgiving to me.
I eat and I eat and when I am full
Hitch up my belt with a forty pound pull,
And I'm off again, till first thing you know,
I'm ready to gobble. Now I don't care to blow,
But I can eat turkey as well as my dad,
When he says, "Spencer boy, do you think you've had
The breast, one wing and the long skinny neck—
This turkey's begun to look like a wreck!"
And sure enough, right through Mr. Turk's ribs
I could see Bob's face as he jerked at his bib
That Ma had put on him, and his face seemed to say,
"Other people besides you live on Thanksgiving Day."
I knew he was hungry though he said not a word,
My share was a fifth, not more than a third.
But I've learned my lesson and that night before bed
As I said my prayers with closed eyes and bowed head,
"I'll stand my stomach, O Lord," I did pray,
"But teach me enough's too much on Thanksgiving Day."
—Arthur Kelsey Chatfield.



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The New Teacher

School had begun at last. Two little girls strolled around the playground arm in arm. The subject under discussion was the new teacher, Miss Chester.

They had had a real good teacher the preceding year and they were very much disappointed to have a new teacher, and the one they had in particular, for she looked worn and tired out.

"I don't like school any more," said one, "I'll sure be glad when it is out even if it is only the first day."

Just then the bell sounded and the children filed into the room. The class following recess was history. The lesson was well prepared and the first bit of interest that had been shown that day was shown then, and before the class was over they were real interested. After that much interest was shown in the history class.

At the end of the fifth day the little girls stopped after school and said, "The history class was really interesting to-night."

Miss Chester replied: "I hoped it

would be but I was afraid it wouldn't be because I prepared list night while sitting by my sick sister's bedside."

She then told them how they had been short of means and when her sister became an invalid she had had to teach school.

The little girls went home and it was decided that from then on they would like their new teacher.

Age 14.

Ellen Thornock
Bloomington, Idaho.



WOLF POINT

By Wm. Cantrell, Indian Boy,
Age 15
Fort Peck Reservation,
Eastern Montana



Age 13

By Jane Monson,
1141 Buena Ave,
Salt Lake City

A Jolly Hallowe'en

One Hallowe'en night a group of boys met to play some Hallowe'en pranks. They had ugly grinning faced Jack O' Lanterns and black cats and witches to put in people's windows to scare them.

They were wondering what to do first when one of the boys spoke up, "Let's go over to Widow Brown's house. I'll get our old cow bell and run with it and she'll think her cow is getting away. Then we'll have a merry chase."

"Hurrray!" shouted the boys and away they went. On the way one of the boys was thinking. What if they would do to his grandma as they were about to do to Widow Brown?

"Boys," he said, "Let's do something kind for her instead of fooling her. Let's chop her a pile of wood?"

It did not take long for the boys to decide to do this, so they all got an ax and started to chopping wood. Meanwhile Widow Brown was enjoying herself more than usual. She had popped a panful of corn and had a plate of nice red apples, eating them.

When she heard the chopping she went out to see what was going on. She thanked the boys when she saw what they had done and invited them in. They ate apples and popped more corn, played stunts which the old lady joined in. The boys thought this much better than doing what they had intended to do.

Ruby Palmer,
Holbrook, Idaho.

A Letter to Sister

Dearest Sister Gwen

Have you lost your pencil and your pen?

Why don't you hurry up and write?

We watch for letters day and night.

And Mother dear, without fail

Eagerly watches all the mail.

If you could see her disappointed look,
You'd write her a letter as long as a book,

And tell her about the fun you've had,
Whether or not you're good or bad,
And if you fail Grandmother's word
to mind,

I'm afraid old kid that you will find
No matter how you tease or fret,
Another vacation you ne'er will get.

At home we're feeling very gay
And joyfully passing the time away.

We all have been for a lark,

No further away than Liberty Park.

We saw the lions and the bears,

We fed the monkeys and the hares.

We bought some cones, popcorn, too,

But we could not save enough for you.

Then Mother and I to church did go

To wash our sins as white as snow.

Our Petunias they are now in bloom
And send forth a sweet perfume.

And off to bed I now must go,

Besides the ink is running low.

If I didn't stop I'll go right on.

From your loving brother, Von.

Age 13.

Von Parkinson,
719 Logan Ave.

Salt Lake City, Utah.

Real Service

My grandmother, Rebecca Thorn, was nine years old when she crossed the plains. She arrived in Salt Lake Valley on the 9th of September and settled in East Weber. An old man and his little grandchild lived close by them in a little old hut. They were very poor and only had an old skillet to do their cooking in. They slept on a pile of straw.

Rebecca's father was a very generous-hearted man. He could not see any one suffer as long as he could help them. When they baked bread he would always send Rebecca with a loaf to them. Through this her sympathies were touched. So she asked three of her friends if they would help her piece a quilt for them.

They cleaned out an old granary to sew in, and gathered up what pieces they could, and started the quilt. They went along the fences and brush gathering wool. Everybody kept a few sheep.

They were very busy girls cleaning and carding the wool. There was a sick lady that lived nearby who had a cancer. They asked her if she would let them do her washing for her, and instead of paying them to give them something to line their quilt with. She agreed to do this and gave them a nice warm blanket. After a while they got it quilted and felt very proud of it.

Now they felt like they would like to do something for the little girl.

They went back and asked the same lady if she had something out of which they could make the little girl a dress. She said she would give them a good linsey dress if they would do another washing for her, which the girls gladly did. They ripped it apart and made a nice dress and had enough for an underskirt.

They got a tub of hot water and gave the little girl a bath. They scrubbed her head and combed out the matted locks in her hair. They

dressed the little girl and took her and the quilt to the old man.

He was so pleased he just cried and patted the girls on the back.

The next Sunday the bishop got up and gave a talk about it, and said that this act was called real "Relief Society" work.

Age 13.

Mildred Peters,

R. F. D. No. 2

Brigham, Utah.



Photo by Arthur Hansen,
Age 16 Hill Springs,
Alberta, Canada

Droplets

Shining little tear drops
Running down my cheek,
By my nose a hillock
Bubbling like a creek.

And my lips a quiver
Stretching to my ears,
And my chin a shiver
From the falling tears.

Age 10.

Marjorie Reid

P. O. Box 96

Orangeville, Utah.

Alphabet

A is for apple, rosy and red,
 B is for berries, juicy and sweet,
 C is for cherries we all like to eat;
 D is for dandelion, yellow as gold,
 E is for Edith, just three years old;
 F is for flowers, all colors and scents,
 G is for grapes that climb on the fence;
 H is for hollyhock, brilliant and tall,
 I is for ivy that climbs on the wall;
 J is for joy the dear children know,
 K is for kitty, white as the snow,
 L is for lark singing high in the tree,
 M is for mother, and M is for me;
 N is for nightingale that sings as it flies,
 O is for owl, wakeful and wise,
 P is for polly the parrot we bought,
 Q is for quail that comes in our lot;
 R is for robin that comes in the spring,
 S is for swallow, so swift on the wing;
 T is for turkey, the thanksgiving treat,
 U is for Utah, that no state can beat;
 V is her valleys we all hold so dear,
 W is for water, crystal and clear;
 X, Y and Z I will finish next year.

Age 13. Hannah Reynolds,
 Manti, Utah.

A True Story—the Life of a Poll-Parrot

Polly was given to my Grandma by my sister Della, on Christmas day, 1923.

We had Polly at our place about a month before Christmas, but she would not talk.

After we gave her to Grandma she learned to say many things.

One day when I was up to Grandmas' we had Polly out on the front porch. I was holding her on my arm. I walked out to the fence to throw some crumbs away. On the way back she flew off my arm and lit in a big tree. I hollered and told Grandma that she had got away. Grandma came and

tried to get her to fly down to her, but she would not.

She was way up high in the tree, on a little limb. The wind was blowing just enough to swing her back and forth. I ran and got the rake for Grandma to reach her with, but she flew up into the orchard into an apple tree.

We ran into the orchard and tried to find her, but at first we could not find her.

After a while we heard her say "hello." We looked up in the tree above us and there she was.

Roma climbed up in the tree and broke off the limb she was on. Then she handed her to me and I handed her to Grandma.

Now Grandma will let her out of her cage only a little while.

Age 12. Elaine Thatcher
 Thatcher, Idaho.



Photo by Frank Yonkstetter,
 Age 12 East Helgrave,
 Huntington Park, Cal.

Why the Rooster Cannot Fly A Legend

A long time ago when the earth was first made, the rooster's home was in the sky. The Creator had returned to the heavens and sent the rooster down for a visit to the earth.

So down through the mists and clouds traveled the rooster, until he reached the new world. He found the

hills and valleys full of bright flowers and budding trees which smiled at him in the bright sunshine. As he passed along, the blossoms nodded their pretty heads, and shook their daintily colored bells until the fragrant air was full of music. The stately trees waved their branches above him and scattered their leaves softly at his feet.

With eager eyes the cock looked upon this bright new world and was so pleased with its charm and beauty that he forgot he should return at once to the sky.

Day after day passed, and still he tarried. Each night he promised himself to stay no longer, but when the morning sun shone upon the earth, and the flowers about him danced in the summer breeze, he decided to remain another day.

At last after many days he attempted to fly back to his sky home. Over and over he tried; but he found that he could not fly only a little way, and then he would drop back to earth. He had lost his power to fly.

Then he knew that this was punishment for his disobedience, and that he must ever after remain on the earth.

Age 15. Leona Holbrook,
639 Eighth Avenue
Salt Lake City, Utah.



By Frank Pipe, Indian Boy,
Age 12
Pork Peck Reservation,
Eastern Montana

Betty's Lesson

Betty sat out under the big walnut tree rocking her doll to sleep.

Betty liked to sit out under the walnut tree because it was always cool and shady there. A little brook sang on its way, a small distance from the tree, and Betty usually rocked her doll to sleep there, because it was her favorite tree.

One day as Betty sat rocking her doll, all at once she saw a little elf standing in her lap.

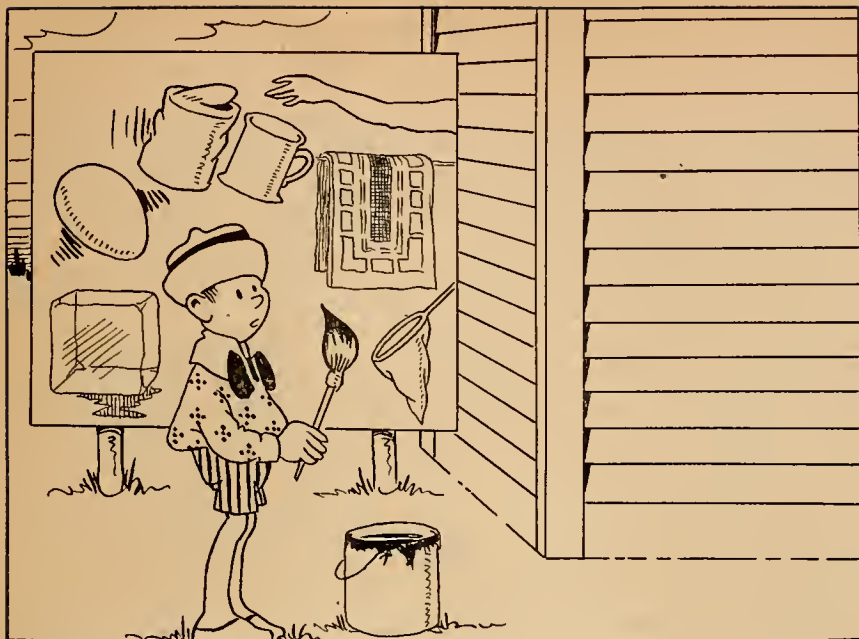
"Come with me," said the elf.

"May I bring my doll with me?" asked Betty.

"Of course you may," answered the elf, so they started on their journey.



Copy by Byron Grant, Age 14 Sandy, Utah



Color Puzzle

By Walter Wellman

Bobbie is going to paint the house, and is undecided what color to paint it. See if you can arrange the first letters of the names of seven objects pictured to spell the name of a bright color. This is easy. The best articles or photos accompanying the solution will win.

Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us, not later than December 1st, the best article of not to exceed three hundred words, or

poem of not to exceed twenty lines, on any subject. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, 47 East South Temple St., Salt Lake City.

The September History Puzzle

Solution

BAH BAA
ARE RID
HEYWARD
WAX
BRAXTON
AIR ONE
ADD NET

HEYWARD and BRAXTON

Winners



























Mary Anderson, Roosevelt, Utah
Ruth Anderson, Roosevelt, Utah
Marie Bringhurst, Springfield, Idaho
Alice Facer, 168 South 7th West St.,
Provo, Utah
Arthur Hansen, Hill Spring, Alberta, Can.
Ruby Palmer, Holbrook, Idaho.
Naomi Spencer, 356 So. 8th West, Provo,
Utah.
Ellen Thornock, Bloomington, Idaho.
Frank Youksteller, 225 East Belgrave,
Huntington Park, California.
Rex Ainscough, Woolford, Alberta, Can-
ada

Honorable Mention





Catharine F. Aldous, Salt Lake City, Ut.
Anna Laura Allphin, Garland, Wyoming
Aletha Baker, Monroe, Utah
Bertha May Bell, Evanston, Wyoming
Ruth Brinkerhoff, Huntington Park,
California
W. Chester Fronk, West Weber, Utah
Theodore Glauser, Logan, Utah
Hazel Gleave, Antimony, Utah
Gerald Jacobson, Altonah, Utah
Ralph Knight, Denver, Colorado
Marjorie Lewis, Mesa, Arizona
Lorenzo Lisonbee, Blackwater, Arizona
Bruce Lyman, Logandale, Nevada
Lorana Mecam, Kamas, Utah
Wilma Miller, Portland, Oregon
Susie Nay, Circleville, Utah
Cathryn Payne, Paul, Idaho
Effie Pratt, Mesa, Arizona
Onita Schow, Cowley, Wyoming
Vera Snyder, Mt. Trumbull, Arizona
Elden Southwick, Cove, Oregon
Merle Stucki, Santa Clara, Utah
Margaret Warner, Peterson, Utah

The Runaway Doll



XII


BETTY'S beautiful time at the sea-shore was nearly over. When the hands of the  had moved round once more, her  would be packed, with her pink  and her little  and , and she would be in the  flying toward home. She and Cousin Bert had said good-by to the  and the . They had each gathered a  full of smooth  and pretty  to carry home. They had sailed Bert's little  in a  among the , and had taken a real sail on the big  in Captain Jack's real . And now they were watching for cunning Cousin Carrie. Cunning  had been away with Aunt Alice, but she was coming back to-day.  and  sat down on the door- and began to guess. "I guess the next person that goes by will be !" said Bert. And, lo, it was only the market  with his . "I guess the next person!" said Betty. And, lo, it was only an old  with a ! "I guess the next!" said .











And, lo, it was only a little  with a  !
 "Don't look this time !" cried  . And they shut
 their  and waited. One---two---three ! "Bert!





Betty !" cried a little voice. And, lo,
 there was  , running, and in her
 arms a beautiful blue-eyed  !

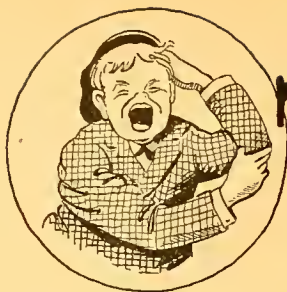
"Oh, oh !" screamed  . "It
 looks like --- it does look like my own

Runaway Doll !" "It is !" cried  . "She ran
 away to me, and I brought her back to you ! Here is
 the  round her neck with her name on it --- 'Rose
 Rambler' !" Then what a hugging and kissing and
 laughing there was ! "Where have you been all this
 time,  ?" cried Betty. "And what have you
 seen, my dear ?" And  smiled with her red

 , but said never a word of
 lame Tina, or naughty Puck, or
 Dorothy Dot, or the merry Peddler,
 or anything else her bright 
 had seen. But she held out her
 to her little mother, and
 went home with her to the 

where the  ran over the  --- and never
 again as long as she lived was she a Runaway Doll !





The FUNNY BONE

Very Affable

He—May I have the next dance?
She—If you can find a partner.

Oh, Mama!

A man with a Ford stopped at a service station and said to the attendant: "Put a quart of gasoline in her."

"What's the matter?" asked the gasoline man, "Are you trying to ween it?"

Misunderstood

One of these big, strong men walked into a ladies' store and said, "I want to get a set of ladies' fur. The brown set in the window will do."

To which the salesman said, "Oh! you mean skunk?"

And the salesman is still in the hospital.

Benefited by Bad Acoustics

During the talk of a lecturer provided by a Chatanquan bureau a man in the gallery shouted, "Speak louder; we can't hear a word up here." Then a man in the fifth row shouted back to him, "Sit down you fool, and thank heaven you can't."

Darkey Repartee

"Nigger," warned one, "don't mess wid me, 'cause when you does yo' sure is flirtin' wid de hearse."

"Don't jesterate wid me, nigger," replied the other, shaking his fist, "don't fo'ce me to press dis on you 'cause ef I does I'll hit yo' so hard I'll separate yo' ideas from yo' habits. I'll jest knock yo' from amazin' grace to a floatin' opportunity."

"Ef yo' mess wid me, nigger," continued the other, "I'll jest make one pass an' dere'll be a man pattin' yo' in de face with a spade termorrow mornin'."—Brooklyn Citizen.

Hopeful

"When can I hope to receive the money that you owe me?"

"Always."—Boston Transcript.

Wanted Something to Cheer

The play was proceeding, but much to the audience's agony, the thing was utterly rotten. At the end of the first act not a sign of applause was audible. The second act passed amid the same desolate silence. It, too, was a failure. As the curtain was lowered, the utter silence of the theater was broken by the imploring cry of a small boy:

"Aw, hang out an American flag, so somebody kin clap."—Judge.

A Draw on Imagination

"Smell anything, grandmother?" asked the youngster who was lying on the floor drawing.

Grandmother assured him she did not.

The young artist gave a few finishing touches and repeated his question. Grandmother sniffed the air and again declared she smelled nothing.

"Well," said the boy, "you ought to. I have just drawn a skunk."

Can't Beat Him

The American was "drawing the long bow" or "throwing the bull." "On one occasion," he said, "I shot 999 lions."

The Englishman, determined not to be outdone, began to tell a story of a man who swam from Liverpool to New York.

"Did you see him yourself?" inquired the American.

"Why, yes, of course. I was coming across the water, and our vessel passed him a mile outside of New York harbor."

"Well," was the retort, "I'm glad you saw him, stranger, because you're a witness that I did it. I was that swimmer."—Los Angeles Times.



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